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THE

WORKS

OF THE

Rev. JOHN WESLEY, M.A.

Late Fellow of *Lincoln-College*, OXFORD.

VOLUME XI.

BRISTOL:
Printed by WILLIAM PINE, in *Wine-Street*.
MDCCLXXII.

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An EXTRACT of the LIFE AND DEATH OF Mr. THOMAS HALIBURTON.

PART III.

CHAP. IV.

Of his death.

1. ON *Wednesday, Sept.* 17, (and some days preceding) he was under great trouble of mind; and a friend asking him that morning, How he had rested in the night? He answered, "Not "well. I have been this night sore tossed with "the thoughts of eternity. I have been thinking "on the *Terribilia Dei* †, and all that is difficult "in death to a Christian. All my enemies have "been round about me. I had a great conflict, "and faith was like to fail. O that I may be "kept now in this last trial, from being an of-"fence to his people!"

† *i. e.* The terrible things of God.

In the afternoon, when ſome of his brethren viſited him, he ſaid, "I am but young, and of little experience, but this death-bed now makes me old; therefore I uſe the freedom to exhort you to faithfulneſs in the Lord's work. You will never repent this. He is a good maſter. I have always found him ſo. If I had a thouſand lives I ſhould think all too little to be employed in his ſervice."

2. *Thurſday, Sept.* 18. Being aſked in the morning, How he was? He ſaid, "O what a terrible conflict had I yeſterday! But now I may ſay, I have fought the good fight, I have kept the faith. Now he hath put a new ſong in my mouth. Praiſe, praiſe is comely for the upright. Shortly I ſhall have another ſight of God than ever I had, and be more fit to praiſe him than ever. O the thoughts of an incarnate God are ſweet and raviſhing! And, O! how do I wonder at myſelf, that I do not admire him more! O that I could honour him? What a wonder I enjoy ſuch compoſure under theſe pains, and in view of approaching death! O, what a mercy, that I have the uſe of my reaſon, till I have declared his goodneſs to me!"

To his wife he ſaid, "He came to me in the third watch of the night, walking upon the waters; and he ſaid to me, I am *Alpha* and *Omega*, the beginning and the end: I was dead, and am alive, and live for evermore and have the keys of

of death and hell. He ſtilled the tempeſt of my ſoul, and there is a ſweet calm."

When deſired to be tender of his health, he ſaid, I'll ſtrive to laſt as long as I can. I have no more to do with my time, but to * *tepe it out* for the glory of God." Then he ſaid, "I ſhall ſee my Redeemer ſtand on the earth at the laſt day. But before then, I ſhall ſee the Lamb in the midſt of the throne. O, it will be a glorious company, the ſpirits of juſt men made perfect, and Jeſus the mediator of the new covenant! O, for grace! Grace to be patient to the end!

Then he deſired a miniſter to pray.

After prayer, he called for a little water to waſh his eyes, and ſaid, "I hope to get them waſhed ſhortly, and made like doves eyes, and then farewel ſin, farewel ſorrow.

Then taking ſome refreſhment, he ſaid, "I get ſleep from him, and food from him; and I ſhall get himſelf. My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever."

Seeing his youngeſt child, he ſaid to her "*Mary*, my dear, the Lord bleſs you; the God of your father, and my father, bleſs you; the God that fed me all my life; the angel that redeemed me from evil, bleſs you and the reſt, and be your portion; that is a good heritage, better then if I had crowns and ſcepters to leave you. My child, I received you from him, and I give you to him again."

To

* *i e.* Spend it thriftily.

To his wife he said, " My dear encourage yourself in the Lord ; he will keep you, though you even fall into enemies hands." And then, declaring his willingness to part with his dearest relations, he said, " This is the practice of religion, to make use of it when we come to the pinch ; this is a lesson of practical divinity."

When the physician came, he said, " Doctor, as to this piece of work, you are near at an end of it. God be with you, and persuade you to be in earnest ; I return you thanks for your diligence. Is my pulse low ? I am well pleased it is. I would have been content to have been away long e're now ; a few strokes more, and victory, victory, for ever, through the captain of our salvation !"

" Now get acquaintance with God. The little acquaintance I have had with God within these two days, has been better than ten thousand times the pains I have been at all my life about religion. It is good to have him to go to, when we are turning our face to the wall. He is known in *Sion* for a sure refuge, a very present help in trouble."

" What a strange hardness there is in the hearts of men ? But whether they will hear, or whether they will forbear, it is our duty to speak ; and when we are dead and gone, what we spoke in the name of the Lord, may take hold of them."

To his eldest child he said, " Ah, *Margaret*, you

you ſeem ſometimes to have convictions from God. Beware of them; they are the moſt dangerous things you ever meddled with. Each of them is God's meſſenger; and if you deſpiſe the meſſenger of God, he will be avenged of you."

To a miniſter who came in he ſaid, "I am waiting for the ſalvation of God." He anſwered, If the Lord would ſpare you it would be a mercy to this place." He replied, "What can a poor wretch ſignify? I could do nothing: I ſignify nothing. But, I tell you, brother, what I have thought of long; I fear, from the taking off the ſervants of God at this time, that there is like to be a general overflowing conſumption, running over not only this, but all the reformed churches."

To the apothecary he ſaid, "Study religion in youth: when you come to be as I am, you will find no comfort without it. I give you this as a ſolemn warning from God; if you come to be hardened by the frequent ſight of men in my ſtate, you may come to be hardened for ever."

To three miniſters he ſaid, "My dear brethren, it is purely from a ſincere love to you, that I preſume to ſay, when God helped me to diligence in ſtudying and meditating, I found him then remarkably ſhining upon me. There is nothing to be had with a ſlack hand. You are in an evil day. However, be faithful and God will

ſtrengthen you for his own work, if you are faithful therein. You cannot, it is true, bring all perſons to the Lord, but you may make their conſciences, will they, or nill they, ſpeak for the Lord.

I repent continued he, I did not do more for him; but I have peace in it; what I did, I did in ſincerity: he accepts of the mite. It was the delight of my heart to preach the goſpel, and it made me ſometimes neglect a frail body. I deſired to decreaſe, that the bridegroom might increaſe, and to be nothing, that he might be all. And I rejoice in his highneſs.

* Brethren, this is encouragement to you to try and go farther. Alas! I have gone no length; but would fain have gone farther: the hand of the diligent maketh rich. Much ſtudy much prayer, temptations alſo, and diſtinct deliverances from temptations, are uſeful helps. I was fond enough of books; but I muſt ſay what God let me ſee of my ill heart, was of more uſe than all my books." One ſaid, "This is to believe and therefore to ſpeak." He replied, "The Lord help me to honour him. I deſire no more. O that I had the tongues of men and angels to praiſe him! I hope ſhortly, to get a will to anſwer my duty, and ability to anſwer my will. O to be helped ſo, and to fear always! How ſoon ſhould I fall, if he withdrew! But do not

ſtumble,

ſtumble, Sirs, though, I ſhould be ſhaken. The foundation ſtandeth ſure."

When adviſed to be quiet a little, he ſaid, " How ſhould a man beſtow his laſt breath, but in commending the Lord Jeſus Chriſt, God cloathed in our nature, dying for our ſins!" And when again preſt to be tender of his body, he ſaid, " O but my heart is full!" And then deſiring a miniſter to pray for him, he ſaid, " Pray that God may have pity on a weak thing, that is not able to bear much in the conflict!"

To two other miniſters he ſaid, " Above all " ſcan your own hearts, and make uſe of what " diſcoveries you get there, to enable you to " dive into conſciences, to awaken hypocrites, " and to ſeparate the precious from the vile; " and to do it with that accuracy, and caution, " as not to make ſad the hearts which God hath " made glad!"

" With reſpect to the difference which this " oath is like to make among miniſters, with the " greateſt earneſtneſs I ſay, whenever it begins, " remember, difference is a hot thing; there " muſt be condeſcenſion, tenderneſs and for- " bearance. We muſt not fly at the ball. What- " ever apprehenſions I have, of ſome miniſters " not acting conſcientiouſly, and preaching in " ſuch a way as may do hurt; yet I would ſpeak " tenderly, and act tenderly toward them. Let " there be much of the forbearance and meek- " neſs that is in Jeſus. Follow peace: peace is

" worth much: wound not our church among
" her enemies. The deadly evil which I fear
" will ruin all, is, coldneſs and indifferency.
" Many ſeem to try, how far they may go with-
" out being loſt; but the Chriſtian's rule is, to
" ſtand at a diſtance."

To him who had ſucceeded him in the pariſh of *Ceres*, he ſaid, " That people were my choice,
" to whom, with much peace and pleaſure, I
" preached, as I could, though not as I ſhould,
" the goſpel of Chriſt. Though I own, that in
" all things I have ſinned exceedingly before the
" Lord, yet I have peace, in that with much
" concern I aimed at leading them to the Lord
" Jeſus. Tell them, that I die rejoicing in the
" faith and profeſſion of what I often preached
" to them, under a low ſtate of body. Tell them,
" that the goſpel I preached to them, if they re-
" ceive it not, will be a witneſs againſt them.
" We are, like our maſter, ſet for the fall and
" riſing again of many. And if we can do no
" more, yet if we be faithful, they ſhall know,
" that a prophet hath been among them."

* In the night-time he ſaid, " This growing
" weakneſs of my eyes, is a ſign of a change
" approaching. If he ſhut my eyes he will open
" my eyes: eyes no more to behold vanity. But
" I ſhall behold him in righteouſneſs, and when
" I awake, I ſhall be ſatisfied with his likeneſs!"

* Afterwards he ſaid, " If this be the laſt day
" of my conflict, I would humbly deſire of the
" Lord,

" Lord, that he would condeſcend, to be ten-
" der to one that loves his appearing: that as he
" has dealt wonderfully with me hitherto, ſo he
" may deal tenderly with me even to the end, in
" looſing the pins of my tabernacle, and helping
" me to honour him by a compoſed reſignation
" of myſelf into his hands."

When one ſaid, " Sir, I think you have need
" of reſt:" He anſwered, I have no need of
" reſt, were it not to put me in caſe, to finiſh
" my courſe with joy. Lo, here the power of
" Chriſt's death, and the efficacy of his reſurrec-
" tion! I find the advantage of one at the right-
" hand of God, who is able to ſave to the utter-
" moſt! That is the ſight I long for: he will but
" ſhut my eyes, and open them in glory. To
" have my ſoul entirely ſubmiſſive to him in all
" things, that is my deſire. And, ſo it will be
" ſhortly; then never will there be a reluctant
" thought, never one more eſtranged thought
" from God!"

* To one who aſked, if he was not faint, he anſwered, " I am not faint, I am refreſhed as
" with wine. O there is a ſweet calm in my
" ſoul. My deſires are towards him, and the re-
" membrance of his name. Remember him!
" Why ſhould not I remember him, that remem-
" bered me in my low condition? He paſſed by
" and ſaid, live! And when he ſays, he gives life."

He then deſired to have read the former part of the firſt chapter of the ſecond epiſtle to the

Corinthians. And after the 9th and 10th verſes were read, *We had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves but in God which raiſeth the dead: who delivered us from ſo great a death, and doth deliver, in whom we truſt that he will yet deliver us.* He ſaid, "Now there 'tis all. God *hath* delivered "me, and I truſt that he *will* deliver me, and "bruiſe Satan ſhortly under my feet, and I ſhall "get the victory over the cunning world, and "the deceitful heart. Many a weary day have "I had with my unbelief! If I had had faith to "believe things not ſeen, to believe that my happineſs lay not in things temporal but eternal: "if I had had faith's abiding impreſſion realizing "theſe things, I ſhould not have known how to "abide out of heaven a moment."

* When he was deſired to ſleep, he anſwered, "Thoſe I am going to, ſleep not day nor night, "but cry, Holy, holy, holy! They that wait "on the Lord ſhall renew their ſtrength, and "mount up with wings as of an eagle. I cannot "get my heart in a right tune, as I would have "it; but it will be ſo in a ſhort time." After he had lain ſtill a little, one ſaid, "You have not ſlept." He anſwered, "No; I had much "work; but bleſſed be God, pleaſant work."

Afterwards, when his wife aſked how he was, he ſaid, "My dear, I am longing for the ſalvation of God, and haſtening to it." Then ſeeing her very ſad, he ſaid, "My dear, encourage "yourſelf; here is a body going to clay, and a "ſoul

" ſoul going to heaven ; where I hope you are " to come."

* 3. *Friday, Sept.* 19. About five in the morning, when he was deſired to try if he could ſleep, he anſwered, " No, no; ſhould I lie here altogether uſeleſs? Should not I ſpend the laſt of " my ſtrength, to ſhew forth his glory?" He then held up his hands (which were much ſwelled) and ſaid, " Lame hands, and lame feet! " But ſee a lame man leaping and rejoicing!"

*Feeling ſome pain, he ſaid, " This is one of " the fore-runners of the change, the great " change. O when ſhall I be admitted to ſee " the glory of the higher houſe? Inſtead of that " cloudy light of a created ſun, to ſee that clear " and perfect glory!"

After ſome time's ſilence, he took leave of his wife and children, ſaluting and ſpeaking to them all, one by one. Then he ſaid, " A kind and affectionate wife you have been to me. The Lord bleſs you, and he ſhall bleſs you." To a miniſter that came in, he ſaid, " Brother, I am upon a piece of trying work. I am parting with my wife and children. I am reſolved, I bleſs his name; though I have had one of the beſt of wives, yet ſhe is no more mine, but the Lord's."

* Then to his ſon he ſaid, " God bleſs the lad, and let my name be named upon him. But O, what is my name! Let the name of the Lord be named upon him. Tell the generation following,

lowing, how good God is, and hand down this teſtimony."

After that, he ſpoke to his ſervants and ſaid, " My dear friends, make religion your buſineſs. I charge you all, beware of graceleſs maſters; ſeek to be with them that fear the Lord."

Then he ſaid, " Here's a demonſtration of " the reality of religion; and that I a poor, " weak, timorous man, once as much afraid of " death as any: I that have been many years " under the terrors of death, come now, in the " mercy of God, and by the power of his grace, " compoſedly and with joy to look death in the " face. I have ſeen it in its paleneſs, and in all " its circumſtances of horror. I dare look it in " the face in its moſt ghaſtly ſhape, and hope " within a while to have the victory."

He then ſaid to ſome miniſters, " My brethren, " I have been giving up my wife and children " to God. I am upon the wing for eternity; " but glory to God, I know in whom I have be- " lieved."

* Then he ſaid, " Dear brethren, will you " ſpeak a word to one that longs to hear of him? " O I love to hear the goſpel, I love to preach " it: 'Tis a joyful ſound, a ſweet ſound. I " love to hear of his name. His name is as " ointment poured forth. I love to live " preaching Chriſt; and I love to die preaching " Chriſt.

After

After that he said, " Brethren, I take this opportunity to acknowledge your tenderness to me, who am unworthy of it in many respects. I can say, I desired to live in love with you, and bless God, there was harmony among us. The Lord bless you and your labours: the Lord himself multiply blessings on you and your families, and support you against all discouragements." Then to one of them he said, " My dear friend, shew kindness to my dear wife, and children. I recommend her to your care; she has been the friend of my bosom, the wife of my youth, a faithful friend." Afterward he said, " Let patience have its perfect work. My soul longs more than they that wait for the morning. Lord Jesus make haste, until the day break, and the shadows flee away !"

4. After this, at his desire, a paper was read over, which he had dictated some days before. This he owned before several witnesses, and desired them to attest it. The tenor whereof follows.

Having before so disposed of my worldly concerns, as I judged expedient for my family; I thought myself bound, moreover, by this latter will, to declare my sentiments as to religion; being through the mercy of God, in the full and composed exercise of my reason, although very weak in body.

First,

First, then, I acknowledge, I came into the world a defiled branch of apoſtate *Adam*, under the guilt of his ſin, and tainted with the pollution of ſin derived from him; having a heart full of alienation from, and enmity againſt God: in a word, a child of wrath, an heir of hell. And long did I follow the bent of this corrupt nature, going on from ill to worſe: indeed I had ruined myſelf, and could do nothing for my own recovery; and muſt have been everlaſtingly loſt, if God in tender mercy had not looked upon me.

I muſt, on the other hand, bleſs God who caſt my lot in a land where the goſpel of Chriſt is revealed; who ſo ordered it, that I was born of religious parents, and by them was ſeriouſly devoted to him. And whereas I early ſubjected myſelf to other lords, I adore God, that by his word and his ſpirit, he ceaſed not to ſtrive with me, until in the day of his power he made me chearfully return to the God of my fathers.

I bleſs God, that when I ſtood trembling under the terrors of his law, he ſeaſonably ſnatched me from deſpair, by diſcovering the bleſſed way of ſalvation for ſelf-deſtroyed ſinners through a dying Saviour. 'Tis he alone who muſt anſwer for me. Without him I am undone. On him the efficacy of his ſufferings, the power of his reſurrection, and of his whole mediation, as revealed in the goſpel, do I build all my hope.

I bleſs God that ever he honoured ſuch a ſinful, unworthy worm, to preach the glorious goſ-

pel

pel of his Son. I confeſs I have but ill managed this glorious truſt, but have been a ſinner in all I did exceedingly. Yet ſo far as I know my own heart, it was the life of my life, to preach Chriſt crucified; nor durſt I deal coldly and indifferently in a matter whereon I knew depended both my own and my hearers ſalvation. And I muſt bear teſtimony to my maſter, that he never bid me go any part of my warfare upon my own charges. If I was ſtraitened, it was *in my own bowels*; but when I freely gave what I had freely received, I never wanted ſeed for ſowing, and bread for the eater, nor (I hope) a bleſſing.

I deſire to join my inſignificant teſtimony to that of the glorious cloud of witneſſes, that *the goſpel is the power of God unto ſalvation, to every one that believeth*; that the way of holineſs is the way of pleaſantneſs and peace; and the ordinances of the goſpel, are the effectual means of communion and fellowſhip with the Father and the Son.

Indeed all in God's way, and in his word, is glorious, honourable, and like himſelf: he needs none of our teſtimonies; but it is the leaſt we can do to celebrate his praiſes. I therefore being in ſome ſenſe obliged, take this ſolemn occaſion, before all the world, to acknowledge theſe, among many other obligations, I have received from him. And to bequeath, as my laſt legacy to my family, this advice, to chuſe the

the Lord for their God: for he hath been my father's God, the God both of my wife's predeceſſors and mine. We hope he hath been our God. And I recommend him to my children, ſolemnly charging them, as they will anſwer it at the laſt day, to make it their firſt care, to ſeek peace with God, and reconciliation through Chriſt crucified; and being reconciled, to make it their perpetual ſtudy to pleaſe him in all things. It is my repeated charge to you all, follow God; follow him early, follow him fully. I have oft devoted you, as I could, to God; and there is nothing I have ſo much at heart as to have this ſtand, that ye may indeed be the Lord's. O that God himſelf may determine your tender hearts to ſeek him early, and he will be a good portion, and ſee well to you.

As for my body, I commit it to the duſt under the care of the keeper of *Iſrael*; expecting and hoping that that quickning ſpirit, who is the ſpirit of the head, and actuates all the members of his myſtical body, will in due time, quicken my mortal body: and for my ſpirit, I commit it unto the Lord Jeſus, with whom I have entruſted it long ago: and I will end with *Stephen*, crying, Lord Jeſus, *receive my ſpirit.*

THO. HALIBURTON.

3. Soon after he ſaid, " I confeſs God has been beating me in a mortar this long time; but he

he has been doing much work. My ſoul is even as a weaned child. I am looſed from all my enjoyments. My heart is diſengaged even from my deareſt wife and children, but I have put them in a good hand."

To a friend he ſaid, "There is a ſweet compoſure in the Lord. The beams of the houſe are, as goodly cedar. I am laying down my tabernacle to reſume it again. O for grace to be faithful unto death! After we have gone through many things, we have ſtill need to wait on God till the laſt. For *he that endureth to the end, the ſame ſhall be ſaved.*

Then he ſaid to the phyſician, "I fancy my feet are growing cold: yea all the parts of this body are going to ruin. You may believe a man ſtepping into eternity. I am not acting as a fool. I have weighed eternity this night. I have looked on death in every circumſtance that is terrible to nature. And under the view of all theſe, I found, that in the way of God there is not only a rational ſatisfaction, but a power that engages and rejoices the heart. I have narrow thoughts: I am like to be overwhelmed, and, I know not where I am, when I think on what I am to be, and what I am to ſee. I have long deſired and prayed for it."

* Some time after he ſaid, "O ſirs, I dread mightily, that a *rational* ſort of religion is coming in among us, a religion that conſiſts wholly in

in moral duties and ordinances, without *the power of godlineſs*, a way of ſerving God which is mere deiſm, having no relation to Jeſus Chriſt and the Spirit of God."

To a miniſter that came from *Edinburgh*, he ſaid, " Come and ſee your friend in the beſt caſe you ever ſaw him in, longing for a deliverance, and haſting to the coming of the day of God. I ſent for you, to encourage you to preach the goſpel in an ill world, and to ſtand by Chriſt, who had been ſo good to me. This is the beſt pulpit that ever I was in. I am now laid on this bed for this end, that I may commend my Lord."

6. *Saturday, Sept.* 20. In the morning when a miniſter aſked how he was, he anſwered, " I am compoſed, waiting for him." He replied, " You ſee how kindly he deals with you: he gives you both heavenly exerciſe and heavenly enjoyments: he deals ſo tenderly with you, that you have little to do but to praiſe." He anſwer'd, " I have reaſon to deſire the help of all to praiſe him. Bleſs the Lord, O my ſoul, and all that is within me, magnify his holy name?"

To ſome entering the room, he ſaid, " You are all very welcome. I am taking a little wine for refreſhment. In awhile, I ſhall have new wine in the kingdom of his glory. I dare ſcarce allow my thoughts to fix directly upon it. I muſt look aſide leſt I be overwhelmed.

But

But I muſt ſpeak of him who hath done wonderful things for me, and kept me in a perfect calm. Verily, light is ſown for the upright, and gladneſs for the true of heart. O when ſhall I conceive aright of glory! I cannot order my ſpeech now, becauſe of darkneſs! I long to behold it, but I will wait till he comes. I have experienced much of his goodneſs ſince I lay on this bed. I have found that tribulation worketh experience, and experience patience, and patience hope. And I have found the love of God ſhed abroad in my ſoul." Then turning to his wife, he ſaid, "My dear, encourage yourſelf in the hope, that under the conduct of the ſame captain of ſalvation, you will come thither alſo. Caſt yourſelf and your family upon the Lord. Encourage yourſelf; God liveth. Bleſſed be my Redeemer, the rock of my ſalvation!"

* Then he ſaid, "Who is like unto him? O, what has he allowed me this night! I know now the meaning of that, Whatſoever ye ſhall aſk in my name, ye ſhall receive it. The Lord hath even allowed me to be very minute in every circumſtance. Many a day have I feared, how I ſhould get through the valley of the ſhadow of death: but now I fear not. Bleſſed be God, who, ſince I laid down here, hath carried on a work of ſanctification far in my ſoul, that makes me meet for heaven! Young as I am, I die old and ſatisfied with days. The child is going to die an hundred years old. I am like a ſhock of

of corn, fully ripe. But, O, I have been under a bright ſun, in a day when the ſun of righteouſneſs ſhone, and I have had glorious ſhowers."

After a little ſilence he ſaid, "I have ſlept, and am refreſhed. And now what ſhall I ſay? I can ſay no more to commend the Lord; not for want of matter, but of words. Well, Sirs, you'll meet with difficulties; but this may encourage you, you ſee God owns his ſervants own him, and deſpiſe what his enemies can do againſt them?—God has kept my judgment for the beſt piece of work I ever had. O what of God do I ſee! I never ſaw any thing like it. The beginning and end of religion are wonderful ſweet." One ſaid, "God's dealing with you has been very uncommon." He anſwered, "Very uncommon indeed, if you knew all that I know. But therein is the excellency of his power ſeen, in that he maketh the weak ſtrong."

A while after he ſaid to thoſe about him, "O this is the moſt honourable pulpit I was ever in! I am preaching the ſame Chriſt, the ſame holineſs, the ſame happineſs I did before. I have much ſatisfaction in that. I am not aſhamed of the goſpel I have preached. I was never aſhamed of it in all my days; and I am not aſhamed of it at the laſt. Here am I, a weak man, in the hand of the king of terrors, rejoicing in hope of the glory that ſhall be revealed; and that by the death and reſurrection of a deſpiſed Chriſt. When the beginning of this

trouble

trouble was upon me, I aim'd (as my ſtrength would allow) at that, *ſhew me ſome token for good*; and indeed I think, God hath ſhewed me a token for good."

Then perceiving his ſpirits faint, he ſaid, "Come Lord Jeſus, receive my ſpirit, fluttering within my breaſt like a bird to be out of a ſnare.—When ſhall I hear him ſay, The winter is paſt; ariſe my love and come away? Come and take me by the hand, That I ſtumble not in the dark valley of death!

Then he deſired a miniſter to pray; and after prayer ſaid, "Lord, I wait for thy ſalvation. I wait as the watchman watcheth for the morning. I am weary with delays! O why are his chariot wheels ſo long a coming! I am ſick of love. I am faint with delay!"

Then he ſaid, "draw the curtains about me, and let me ſee what he has a mind to do with me:" And after a while, "Whence is this to me? There is a ſtrange change within this half hour. Ah, I am like to be ſhipwrecked to health again? O what ſort of providence is this? I was in hopes to have been at my journey's end: and now I am detained by a croſs wind. I deſire to be patient under his hand; but he muſt open my heart to glorify him. O pray for me; pray for me; that none who fear him may be aſhamed on my account."

To the apothecary he ſaid, "I thought to have been away, but I am come back again.

I was

I was glad to be gone; yet I am not wearied. He has not allowed a fretting thought. My pain is great; but I am enabled to bear it. O I am a monument of the power of God. My great desire has been these many years, to suffer for the truth of our religion. And now God has given me the greatest honour to be a living witness to it. I am a monument that we have not followed cunningly devised fables. I shall be at heaven shortly, by the word of my testimony, and the blood of the Lamb." Then to a citizen he said, "There are but few names in this place, that set their faces heavenward. But be you encouraged to go on: you have been a kind neighbour; the Lord bless you and your family. They that are planted in the house of the Lord, shall flourish in the courts of our God. Here is an evidence of it. Last winter I thought I was going to be cast out as a withered branch, and now the dead stock that was cut has budded again, and grown a tall cedar in *Lebanon*.

Then he said to the ministers, "I desire to hear the word read, the word preached. Many times, when I thought on the worthies of old, I said I was born out of due time: but now I think I am born in due time; for I shall see Jesus! Jesus that delivers from the wrath to come. I shall see *Elijah* and *Moses*, the great old testament prophets. I shall see the two great mediators, the type and the antitype. The three disciples got a glorious sight of Christ in his transfiguration, to

confirm

confirm their faith againſt the objections of the unbelieving. Was he deſpiſed as a mere man and his godhead diſowned? Lo, here he appears in divine majeſty and glory! Did they ſay he was againſt the law? Lo, here *Moſes*, by whom the law was given, adoring him. Did they ſay, he was not the Meſſiah foretold by the prophets? Lo, here *Elijah* the moſt zealous of them, owning and honouring him. Was he reproached as a deceiver of the people? Lo, the voice from heaven ſaith, This is my beloved Son, in whom I am well pleaſed: hear ye him. Yet this ſight was of ſhort continuance. But in heaven we ſhall have an abiding ſight. We ſhall then behold his glory; and we ſhall be like unto him: for we ſhall ſee him as he is.—

O! I am full of matter! I know not where to begin or end. The Spirit of the Lord, hath been mighty with me! O, the book of God is a ſtrange book! 'Tis written within and without. I never ſtudied it to the half of what I ſhould: but now God hath given me much of it together. —Never was I more uneaſy in my life: and yet I was never more eaſy. All my bones are ready to break; my hand is a burden to me; and yet all is eaſy!"

* Then to his wife, he ſaid, "O my ſweet bird, are you there? I am no more yours. I am the Lord's. I remember on the day I took you by the hand, I thought on parting with you. But I knew not how to get my heart off of you

again: yet now I have got it done. Will you not give me to the Lord, my dear?" Then ſeeing her very ſad, he ſaid, "My dear, do not weep: you ſhould rather rejoice: rejoice with me, and let us exalt his name together. I ſhall be in the ſame family with you: but you muſt ſtay a little behind and take care of God's children."

* When wakened out of ſleep, he ſaid, "I am now hand in hand, grappling with my laſt enemy: and I find, he is a conquerable enemy; Yea, I am more than conqueror." One ſaid, "A ſtrange champion indeed!" He anſwered, I? Not I, but the grace of God that is in me. By the grace of God I am what I am; and the God of peace hath bruiſed Satan under my feet. I have often wondered how the martyrs could clap their hands in the fire: I do not wonder at it now. I could clap my hands, though you held burning candles to them, and think it no hardſhip, though the flames were going about them. And yet, were the Lord withdrawn, I ſhould cry and not be able to bear it, if you but touched my foot."

Sunday, Sept. 21. About three in the morning he ſaid, "And is it the ſabbath then? This is the beſt ſabbath I ever had. On a ſabbath night my *George* went to his reſt: I beſtowed him on God: bleſſed be his name; and he made me content. I would have given him all my children

ren that way; and I hope it ſhall be ſo: bleſſed be his name!"

* After a little pauſe he ſaid, "Shall I forget *Sion?* Then let my right-hand forget her cunning. O, to have God returning to his church, and his work going on in the world! If every drop of my blood, every atom of my body, every hair of my head, were men, they ſhould all go to the fire, to have this going on."

* After that he ſaid, "I could not believe that I could have borne, and borne chearfully this rod ſo long. This is a miracle, pain without pain. Bleſſed be God that ever I was born. I have a father, a mother, and ten brethren and ſiſters in heaven, and I ſhall be the eleventh. O bleſſed be the day that ever I was born! O if I were where he is! And yet for all this, God's withdrawing from me, would make me as weak as water. All which I enjoy, though it be miracle upon miracle, would not make me ſtand without new ſupplies from God. The thing I rejoice in is, that God is altogether full, and that in Jeſus Chriſt there is all the fulneſs of the Godhead."

Then to his wife he ſaid, "O wait upon him; for he is a good God to all that ſerve him. He never takes any thing from them, but he gives them as good or better back again. My dear, we have had many a ſweet day together: we muſt part for a while; but we ſhall meet again, and ſhall have one work, the praiſes of God, and the praiſes of the Lamb?"

* Then to ſome preſent he ſaid, "Do you think that he will come and receive the priſoner of hope to day? Whether he do it or no, he is holy and righteous; yet, I confeſs, I long for it. I do not tire. But the hireling longs for his wages. If in his adorable wiſdom he try me further, holy and reverend is his name; he is not wanting to me. I deſire only grace to be faithful unto death, until I come to the land of praiſes, to thy gates, O *Jeruſalem*, to give thanks to the name of the God of *Jacob*."

Then a miniſter aſking, if he ſhould pray? He anſwered, "Yea, yea, pray for me." And after prayer he ſaid, "This night my ſkin has burned, my heart has panted, my body has been bruiſed, and there is a ſore upon me, that is racking my ſpirit: and yet I cannot ſay, but the Lord ſtill holds me in health in the midſt of all. If he ſhould pleaſe to continue me years in this caſe, I have no reaſon to complain." One ſaid, "No hypocrite is able, in ſuch a condition, to counterfeit ſuch language." He anſwered, "'Tis as great a wonder to me, as to any about me. Brother, I know not whether I may deſire you to beg of the Lord, with reſpect to this poor body to ſhorten my trial, if it be his will: the hireling longs for his wages; but I have reaſon to do it with ſubmiſſion.

I long for a deliverance from the body. But if God lengthen my trouble, then why not! Righteous is his name. I know not what alteration

teration may be. I confeſs, I am like a bird on the wing: and I would fain be at *Immanuel*'s land, where the tree of life is.

* Well, all this is encouragement to you, to acquaint yourſelves with God. All theſe ſoft cloaths are like ſackcloth to me; and yet I have perfect eaſe of ſpirit. My breaſt and my ſtomach are drawn all together, as it were with cords; and yet the mercy of God keeps me compoſed. What is this? I could ſcarce have believed, even tho' I had been told, that I could have kept in the right exerciſe of my judgment, under this racking pain. Whatever come of it, this is a demonſtration that there is a reality in religion; and I rejoice in this, that God hath honoured a ſinful worm, ſo as to be a demonſtration of his grace. My dear friends, while I live, I muſt preach the goſpel. He has given me awhile yet here, which ought to be reckoned precious, and ſo long as it laſts, my work is ſtill to commend him. The word ſpeaks, providence ſpeaks in me; deſpiſe not the goſpel under this new diſcovery. I am a ſinner; ſhame belongs to me: worthy is the Lamb to receive glory."

To two miniſters who ſtayed with him while the reſt went to church, he ſaid, "If my head would bear it, I would fain hear ſinging. I do not find any change, and God has in ſome meaſure taken away my inclination to limit him, as to the hour." He then joined in ſinging the latter

ter part of the 84th pſalm; and after ſinging ſaid, * "I always had a miſtuned voice, and which is worſe, a miſtuned heart: but when I join the temple ſervice above, there ſhall not be one ſtring of the affections out of tune."

To ſome that came from church he ſaid, "You have been in the aſſembly of God's people, wherein communion with the Father and Son may be attained. Theſe enjoyments are ſome of the moſt valuable to be had here, and the way to the reſt which remaineth for the people of God. O how amiable are thy tabernacles even here! But how much more ſo above, where there is the eagle's eye, that can ſee the glorious light, even the light of the Lord!"

*Then to the miniſters he ſaid, "When this trouble began. I expected no ſmile from God. I thought if I could ſteal away, creeping with terrors, to be plunged into eternity with a peradventure, it was fair. But he hath taken me out of the miry clay, and ſet my feet upon a rock. I am nothing, leſs than nothing, a vile ſinner; but mercy does all."

In the night he cauſed the ſongs of degrees to be read, and ſaid, "Theſe pſalms are ſo called (ſay ſome) becauſe they were ſung on the ſteps of the ſtairs that led up to the temple. And what fitter to be read to a poor ſinner, that aims at climbing up the hill of God, where the great temple of God is?"

* 8. *Monday*,

* 8. *Monday, Sept.* 22. At half an hour paſt two, he aſked what hour it was, and ſaid, "Early in the morning my friends ſhall be acquainted; for I expect this cough will haſten my deliverance. Well, well; I ſhall get out of the dark cloud; within a little I ſhall be in *Abraham*'s boſom; yea, in his, who carries the lambs in his boſom: and I am ſure of goodneſs and mercy to follow me. O how good is he to a poor worm! Let us exalt his name together. It is the conſtant employ of all above, day and night. They ſee and ſing; they have a clear viſion. O when ſhall I ſee his face, who is fairer than the ſons of men! Yea, who is brighter than the ſun in his ſtrength!"

To a miniſter he ſaid, "Could I have believed (but I am an unbeliever) that I could have had this pleaſure in this condition? Once or twice Satan was aſſaulting my faith. I waked in a fort of carnal frame, and I thought I had loſt my jewel; but now he will ſtand by me to the end. *What ſhall I render to him? My bones are riving through my ſkin; and yet all my bones are praiſing him."

After ſtruggling with a deſluction in his throat, he ſaid: "This is a meſſenger from God to haſten me home. The other day I would have gone away without this glorious evidence of the grace of God. But this is more for my advantage, that I am thus tried and comforted. I ſaid, Why are his chariot wheels ſo long a coming?

ing? But I will not ſay ſo any more. Yet a little while, and he that ſhall come, will come, and will not tarry."

Then he ſaid, "If I ſhould ſay that I would ſpeak no more in the name of the Lord, it would be like a fire within my breaſt." And ſome looking at him as in amaze, he ſaid, "Why look ye ſtedfaſtly on me, as though by my might or power I were ſo? Not I, but the grace of God in me. 'Tis the Spirit of God that ſupports me."

To his wife he ſaid, "Be not diſcouraged, my dear, at the unavoidable conſequences of nature. 'Tis an evidence that there is but a very little time more, and death will be ſwallowed up in victory: the body will be ſhaken in pieces, and yet, bleſſed be God, my head is as compoſed as it was before my ſickneſs.

* Then to ſome preſent he ſaid, "My moiſture is much exhauſted this night, but the dew lies all night on my branches, the dew that waits not for man, nor tarries for the ſons of men. O what cannot grace do? How have I formerly repined at the hundredth part of this trouble! O ſtudy the power of religion! 'Tis the power of religion, and not the name, will give the comfort I find. I have peace in the midſt of pain. And, O how much of that I have had for a time paſt! My peace has been like a river, not a diſcompoſed thought. There have been ſome little ſuggeſtions, when my enemies joined in

a league together, and made their great assault upon me. I had then one assault, and I was like to fall. But since the Lord rebuked them, there is not a discomposed thought, but all is calm."

To a gentlewoman he said, "You are come to see your old, dying friend; a wonder indeed, but a wonder of mercy. I am preaching still, and I would be so content to do, till these flesh and bones were wasted to nothing. *The God of glory appeared to me, and the first sight I had of him was such, as won my heart to him, so as it was ver loosed. Many wandrings I have had, but I was never myself, till I went back to my center again." He then rattled a little in his throat, and said, "This may be irksome to you; but every messenger of death is pleasant to me, and I am only detained here, that I may trumpet forth his praise a little longer."

*About noon he said, "I was just thinking on the pleasant spot of earth I shall get to lie in, beside Mr. *Rutherford*, Mr. *Forrester*, and Mr. *Anderson*. I shall come in as the little one among them, and I shall get my pleasant *George* in my hand; and O, we shall be a knot of bonny dust." Then he said, "It will not be all my sore bones, that will make me weary yet (as long as God gives me judgment to conceive, and a tongue to speak) to preach his gospel."

Then with the utmost warmth he broke out, "Strange, this body is sinking into corrup-

tion, and yet my intellectuals are ſo lively, that I cannot ſay there is the leaſt alteration, the leaſt decay of judgment or memory. Such vigorous actings of my ſpirit toward God, and things that are not ſeen! But not unto us; not unto us; which I muſt have ſtill on my heart, leſt curſed ſelf ſteal the glory from God!"

Some time after he ſaid, "Good is the will of the Lord. Every one of theſe throws is good; and I muſt not want one of them: I muſt not fly from my poſt, but ſtand as a centinel, for this is my particular work. This would be hard work without Chriſt: but 'tis eaſy with him who is the captain of my ſalvation."

He mentioned the pain in his head, but ſaid, "In a battle there muſt be blood and duſt. Every battle of the warrior is with confuſed noiſe, and garments rolled in blood. 'Tis meet I ſhould be ſo hard put to it, that I may know to whom I owe my ſtrength. O that I were at the throne above, that my glimmering light were taken away, that this unſteady faith might terminate in viſion!"

Then he ſaid, "If I am able, though I cannot ſpeak, I'll ſhew you a ſign of triumph, when I am near glory!

To his wife he ſaid, "My dear be not diſcouraged, though I ſhould go away in a fainting fit. The Lord's way is the beſt way. I am compoſed. Though my body be vexed, my ſpirit is untouched.

* One

*One faid, "Now you are putting your feal to that truth, that godlineſs is great gain. And I hope you are encouraging yourſelf in the Lord." As a ſign of it, he lifted up his hands and clapped them. And in a little time, about ſeven in the morning, he went to the land, where the weary are at reſt.

An EXTRACT of the LIFE of

Monſieur DE RENTY,

A late NOBLEMAN of FRANCE.

CHAP. I.

Of his birth, marriage, and general way of life.

1. MR. *De Renty* deſcended from one of the moſt noble houſes of *Artois*. He was the only ſon of *Charles De Renty*, and was born in the year 1611, at *Beny* in *Low Normandy*. There he was brought up till ſix or ſeven years of age, and then by his mother carried to *Paris*, where he lived with her about two years, till he was put into the college of *Navarre*; whence he was ſent to *Caen*, till at ſeventeen he was removed to an academy, or ſchool of genteel exerciſes at *Paris*. He was ſoon accompliſhed in all the exerciſes there taught: But what then pleaſed him moſt was, the mathematics. For

theſe

theſe he ſlighted all ſorts of diverſions, till he underſtood them perfectly, and compoſed ſome books therein.

2. About this time a ſtationer whom he uſed, preſented him with *Kempis of the imitation of* Chriſt; and ſome time after preſſed him to read it, which he had no ſooner done, than he felt new thoughts and affections, and reſolved ſeriouſly to purſue the one thing needful, the working out his ſalvation. And ever after he ſo eſteemed that book, that he always carried it about him, and made uſe of it on all occaſions.

3. At the age of twenty-two, he married *Elizabeth de Balſac*, daughter of the Count of *Graville*, by whom he had five children, four of which (two ſons and two daughters) ſurvived him.

4. Having lived to the age of twenty-ſeven years, it pleaſed God to touch his heart more cloſely; and this time he marked as the beginning of his entire change, and perfect conſecration to God's ſervice: in order whereto, he was well convinced of the neceſſity of a good guide; and God provided him one, ſuch as his need required, a perſon of deep learning, of great piety, and well-experienced in the directions of ſouls, who had the conduct of him for twelve years. By his advice he withdrew altogether from court, he renounced all viſits of pure compliment, and all unneceſſary employments to give himſelf up

to

to thoſe which might glorify God, and help his neighbour.

5. Every day before dinner, and again in the evening, he made an exact ſearch into his ſmalleſt faults. He communicated three or four times a week, having ever an incredible eſteem of the holy Euchariſt, bleſſing and praiſing God for its inſtitution, and exciting all men to do the ſame. He was uſed to ſay, "That the great deſign of God in the incarnation, life, death, and reſurrection of his Son, was to convey to us his Spirit, to be unto us life eternal. And in order to cauſe us to die to ourſelves, and live thereby, he gave him to us in this holy ſacrament, and with him all the bleſſings of grace, to diſpoſe us for thoſe of glory."

6. One day in a week he viſited the poor ſick people of the great hoſpital *de Dieu:* another thoſe of his own pariſh; a third the priſoners; and in the reſt he uſed to meet at aſſemblies of piety. He aſſembled his own family every evening to prayers, and diſcourſed to them every *Saturday* on the goſpel for the next day. And of his children he took more ſpecial care, to engrave deeply in them the fear of God, and to convince them that the cuſtoms and maxims of the world were utterly irreconcilable to the goſpel of Chriſt.

7. The order he kept in his journies was this: in the morning, before ſetting out, they joined in prayer; after ſetting out, the firſt thing done

was,

was, the saying the *itinerarium*; next was, the signing the *litanies of our Lord*; then followed some meditation, and after that a part of the *divine office*. This being done he entertained the company with some good discourse. Beholding the spacious extent of the country, he would speak of the immensity of God. Upon the presenting of any beautiful object, he would discourse of the beauty of God, and in so lively a manner as to touch the very heart. Approaching near the place where they were to dine, he began his self-examination: and being come thither, as soon as out of his coach, he went to the church, and next, if there were any in the place, to the hospital. Being at his inn, the first thing he did in his chamber was, to cast himself on his knees, and to pray with great affection for all persons that entered that place, and for pardon of all disorders that had been there committed. If he saw any thing offensive written on the walls or chimneys, he defaced it, and in the place wrote something of instruction. And always before his departure he endeavoured to give some good advice to the servants of the house, or to such poor as he could meet with, that so he might not pass through any place without doing some good there. After dinner, when in his coach again, he took a little time for recollection, then sung the *Vespers*; which done, he wished the company to use some useful conversation. About four they sung the evening

psalms,

pſalms; afterward he applied himſelf to mental prayer; and being come to his inn, his exerciſes were the ſame with thoſe of the morning.

* 8. A fuller account of his general way of life he writ to his ſecond director, as follows:

" I have delayed ſome days after the command I had, to ſet down the employing of my time, for the better diſcovering of ſome things therein; but I find nothing there of ſtrict order becauſe all conſiſts in following the order of God, which cauſes in a manner continually different things, though all upon the ſame foundation.

" For my outward behaviour, I uſually riſe at five (that is, after part of the night ſpent in prayer.) At my awakning, I conſider myſelf as nothing, before the majeſty of God. I unite me to his Son and Spirit. Being riſen, I caſt myſelf down, and adore the bleſſing of the incarnation, which gives us acceſs to God; and deliver up myſelf to the Holy Jeſus, to be entered into his Spirit.

" Being cloathed, I go into the chapel, where I caſt myſelf down, and adore God, abaſing me before him, and making me the moſt little, moſt naked, moſt empty of myſelf that I can; and I hold me there by faith, having recourſe to his Son and to his Holy Spirit, that whatſoever is his pleaſure may be done by me.

" Between ſix and ſeven I read two chapters of the New Teſtament bare-headed and on my knees. I then give place to my affairs; but if there

there be no buſineſs urgent, I proſtrate myſelf before God till I go to church. There I ſtay till half an hour paſt eleven, except when we dine ſome poor people, then I return at eleven. Before dinner I examine myſelf, and uſe ſome prayers for the Church, and for the propagation of the faith. I dine at twelve, and in the while have ſomething read. Half an hour paſt twelve I ſpend an hour with them that have buſineſs with me. Then I go out whither the order of God ſhall direct. Some days are aſſigned for certain exerciſes; others are not. But be it as it will, I endeavour to ſpend about evening an hour in devotion. About ſeven, after I have uſed ſome prayers, we go to ſupper. After ſupper I inſtruct my children. At nine are family prayers, after which I meditate till ten; and then going to my chamber, and recommending myſelf to my God, after ſome ſhort prayers, I endeavour to repoſe.

* "As to the order of my interior, I have not (as I may ſay) any; for ſince I left my *Breviary*, all my forms have left me; and now inſtead of ſerving me as means to go to God, they would only be hindrances. I bear in me ordinarily an experimental verity, and a plenitude of the peſence of the moſt Holy Trinity, which elevates me to a ſimple view of God; and with that I do all that his providence enjoins me, not regarding any thing for their greatneſs or littleneſs,

neſs, but only the order of God, and the glory they may render him.

" For the things done in community, I often cannot reſt there: I perform indeed the exterior for the keeping of order; but follow always my interior, becauſe when a man hath God, there is no need to ſearch for him elſewhere. And when he holds us in one manner, it is not for us to take hold of him in another, and the ſoul knows well what unites it and what multiplies and directs it.

" For the interior therefore, I follow his attractive; and for the exterior I ſee the divine will, which I follow, with the diſcernment of his ſpirit, in all ſimplicity; and ſo I poſſeſs by his grace, in all things, ſilence of ſpirit, a profound reverence, and ſolid peace. I communicate almoſt every day, perceiving myſelf ſtrongly drawn thereto. * I continually give up myſelf to God through Jeſus Chriſt, worſhipping him in ſpirit and in truth, loving him with all my heart, with all my ſoul, with all my mind, and with all my ſtrength, and ſeeing in all things the conduct of God, and adorning and following it. And this only abiding in my ſoul, all things elſe are defaced and blotted out. I have nothing of ſenſible in me, unleſs now and then ſome tranſitory touches: But, if any dare to ſay it, when I found my will, I find it ſo quick and flaming, that it would devour me, if the ſame Lord who animates it (though unworthy) did not reſtrain it.

I enter into a heat and into fire, and even to my fingers ends, feel that all within me ſpeaks for its God, and ſtretcheth itſelf forth in length and breadth in his immenſity, that it may there diſſolve and there loſe itſelf to glorify him."

CHAP. II.

His Humility.

1. ST. *Auſtin* well obſerves, That poverty of ſpirit is nothing elſe but humility: The truly humble knowing themſelves to be nothing of themſelves but ſin and miſery, to have nothing, as being at beſt but manifold receivers of the grace of God; to be able to do nothing, having no power of themſelves even to think a good thought, and to deſerve nothing but ſhame and contempt, but miſery and puniſhment. And they are willing, yea deſirous, that all others ſhould think of them as they do of themſelves.

2. M. *de Renty* being well convinc'd that this is the foundation of all virtue, and that it was the proper virtue of Jeſus Chriſt, whom he had propoſed to himſelf as his pattern in all things, embraced it with his whole affection, gave himſelf up to it with all his force, and practiſed it in its utmoſt latitude.

3. He

3. He had ſo low an opinion of himſelf, as it would be a difficult thing to expreſs. The greatneſs of God, whenever he conſidered it, humbled him to an immeaſurable depth; "A mote, ſaid he, in the ſun is very little, but I am far leſs in the preſence of God, I am nothing." But correcting himſelf, he added, "Alas I am too much; I am a ſinner, an anathema through my crimes." To the ſame perſon he wrote, "Methinks I break myſelf in pieces before God: that I am ſpoken of, that I have ſo much as a name is a ſtrange thing." I have ſeen him very often (ſays one that knew him well) humble himſelf, as it were to the centre of the earth, while he ſpoke to me of God; ſaying, "It was not for ſuch a one as him to ſpeak of him, but that he ought rather to contain himſelf in ſilence."

* 4. This exceeding low opinion he had of himſelf, made him more than once ſay, with tears in his eyes, "That he was much aſtoniſhed at the goodneſs of men in ſuffering of him, and that he could not enough wonder, why every where they threw not dirt at him, and that all the creatures did not bandy againſt him." And he was perſuaded, it was much boldneſs in him to ſpeak, and that men ſhewed great patience in enduring his converſation.

5. Nor was there any thing which did not ſerve to increaſe his humility. He abaſed himſelf much in the conſideration of the weakneſs of our

our nature, of which as he expreſt it, " It is important that a man have experience, that he neither forget himſelf, nor the place he ought to hold: that no fleſh may glory in his ſight; that being abaſed and rendered as a thing that is not at all, Jeſus Chriſt may be in him, the life of grace and holineſs, waiting for the time of our redemption."

6. But much was he humbled by the conſideration of his paſt ſins; In one of his letters to his director, he writes thus, " my faults are as one great heap, which I feel in myſelf, obſtructing the light from God. I am ſtrangely remiſs and ungrateful, I find much in myſelf to confound and humble me." In another, " I am ſenſible of my fault, in mentioning, that I had placed a ſervant in ſuch a family. I had a motion within me, not to have ſpoken it; and yet it eſcaped from me: of which I am exceeding ſenſible. I ſhould have been more faithful to the Spirit of God." And in another, " I am as blind (or rather more) in ſeeing my faults as in other things. Only in general, I have a deep ſenſe of my miſery: And I can ſay, I am not ignorant of my unworthineſs, and the deplorable corruption ſin hath wrought in me. But lately I mentioned the faults of a certain perſon to another that knew of them before, to make him underſtand that he was in a better condition. But my conſcience reproached me, that I might have done this without: and I confeſs I meddled too much in

in that affair. In ſum, I am a ſtraggler from God, and a ground over run with thorns."

7. He drew yet further matter of humiliation from his rank and condition, and the ſecular advantages which it gave him. He not only deſpiſed, but was aſhamed of them; often groaning before the majeſty of God, and ſaying, "He was in the loweſt condition according to the Spirit of Jeſus Chriſt, and that he had great confuſion to ſee himſelf in that eſtate." Hence it was, that he ſolemnly renounced his nobility, and gave it into the hands of our Lord; that he did not love even for any one to call him *Monſieur*, and that he wholly declined the title of Marquiſs (which was proper to his houſe) and ſuffered only that of Baron of *Renty*.

8. Even the gifts and graces of God made him more humble; thus producing their true effect, which is, to abaſe and elevate the ſoul both together, to raiſe it to God, and abaſe it to itſelf. In whatever good was done by him he aſſumed no ſhare at all, but referred all to God the true ſource. And ſo in the management of all thoſe talents, he had always his hands clean, without touching what appertaineth to God. Nor would he therefore that any one ſhould conſider him in what he ſaid or did, but regard God alone therein. And to one who much deſired a viſit from him, he wrote thus, "I cannot bear the account you make of my viſits and ſociety. Let us look much upon God; let us bind ourſelves

ſelves ſtrictly to Jeſus Chriſt, that we may learn of him fully to renounce ourſelves. O, my God, when will it be that we ſhall eye ourſelves no more, when we ſhall ſpeak no more of ourſelves, and when all vanity ſhall be deſtroyed!"

9. He likewiſe eſteemed himſelf moſt unworthy of any of the grace or favours of God. Of which he ſays to a friend, "The gifts of God are ſometimes ſo great, that they put us beyond ourſelves. As among men if a poor man receives a gift from a prince, according to the grandeur of his own power, he is utterly overwhelmed, and can find no words to expreſs his acknowledgment: So God gives bleſſings that go beyond our expectations or capacities, and which make us ſee how unworthy we are, without daring to lift up our eyes; ſo doth their brightneſs dazzle, and their greatneſs aſtoniſh us."

10. The ſame opinion which he had of himſelf he was willing, yea deſirous that others likewiſe ſhould have of him." If I were to wiſh any thing, ſaid he, it ſhould be, to be much humbled, and to be treated as an off-ſcouring by men." And hence he received contempt, when it came, not with patience only, but with joy: of which he gave an evident proof in his firſt journey to *Dijon*, whence he thus wrote to his director;

"The reports here ſpread concerning me are, that I have nothing but artifice and ſhews of devotion;

devotion; and that I kept private, out of fear by coming abroad of discovering what I was. Most, I find, even of those from whom I expected quite the contrary, have sollicited against me. And hereby God hath shewn me many favours. I have been with them, and received humiliation with great joy. I have been very wary of opening myself in any thing that might recommend me to them. I have only done in my business what truth required; and for any thing else, I have made it matter of confusion, as I ought. I shall be here, I believe as one excommunicate, as the scape-goat of the old law, driven out into the wilderness for my enormous sins. I desire only to love God, and condemn myself."

11. Nor was it only in his words but in his actions also, that the humility of his heart appeared. Since his entire dedication of himself to God, he would not suffer a cushion to be carried to church for him; but to be there hid and disregarded, he often mingled himself among mechanics and mean persons. He kept himself always as much as he could at the lower end of the church; and frequently, if the door was shut, said his prayers on the outside of it, that he "might not, as he said, put any to the trouble of opening it to a poor sinner."

* 12. During the war at *Paris*, he went himself to buy bread for the poor, and carried through the streets as much as his strength would permit. At

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the ſame time offering to take into his care the church plate of a monaſtery, he preſſed them to let him carry it to his lodging, (which was two miles thence) and on foot as he was, a very large and weighty piece. And being deſired that when he did them the favour to viſit them again, he would come in his coach, by reaſon of the diſtance; he anſwered, "he did not love to make uſe of a coach, he muſt endeavour to make himſelf in every thing very little." He went therefore thither on foot, and returned at five or ſix, in the ſhorteſt days, ſometimes in thawing weather. And being told of the pains he took, he replied, "Our Lord took pains in a far other manner."

13. When he was aſſiſting with his own hand in the repairing of one of his houſes, he thus expreſſed himſelf:

"Bleſſed for ever be our great God, by Jeſus Chriſt! I believe I ought to labour in the loweſt employments; and the time I ſpend therein, I count very dear, regarding it as ordered by God. What makes me the more to know it is his order, is this; that from time to time I feel more of retribution from him in one inſtant, than the patience and humiliation of a ſinner could merit in all his life. He ſo opens himſelf to me, that I am quite mollified, and melted into tears. My eyes are ſo full of them, that often I have much ado to keep them in, pierced as I am with love, with reverence, and with ac-

knowledgment of his goodneſs manifeſted by his enlightning preſence, and of his inexplicable conduct. I ſee, we are not, by a ſpirit of pride, under pretence of the glory of God, to diſpenſe with ourſelves from labouring in things mean and painful. It was a work very groſs and mean for Jeſus Chriſt to converſe with men, who had more of rudeneſs than theſe ſtones I deal with. O that I may obtain a part in his obedience, and ſubmiſſion to the orders of God his Father."

14. Being one day to go to a perſon of great quality, in a buſineſs that much concerned the glory of God, he would not uſe his coach, tho' he was to traverſe in a manner all *Paris*, and it poured down rain. One moved, that at leaſt his footman might carry a cloak, which he might take when he came thither. But he yielded not. Only he conſented to throw the cloak over him: and in the nobleman's houſe he laid aſide the wet cloak, and appeared in the other ordinary one of his own.

15. Behold another effect of his humility, of which he writ to his director, *Dec.* 26, 1646.

"The other day my Lord Chancellor's lady ſent me a packet of letters, in which were ſome from the king, wherein I was made counſellor of ſtate. I ſent her word, that I received what had the mark of the king with all reſpect. But I moſt humbly begged ſhe would be pleaſed to take it in good part, if I did not accept thoſe letters,

ters, but desired that the business might sleep without noise. My disposition towards affairs of this nature is, to have nothing at all to do with them. If they come upon me perforce, without my seeking, our Lord will give me strength to bear them."

16. To the same person on another occasion, he wrote as follows:

"Walking one day through the streets of *Paris*, in a mean dress, I deeply reflected on that of the apostle, *We are become as the filth and off-scowering of the world.* I considered how much neatness and new things, even in the most trifling instances, do hurt (if one take not good heed) the simplicity and lowliness of a Christian spirit. And I saw it was a great temptation for any, to think to preserve his outward grandeur, in hopes thereby to have more weight and authority for the service of God. This is a pretence, indeed, that the infirmity of most Christians makes use of in the beginning: but experience draws them at last to Jesus Christ, who was made the lowest of men."

17. A further proof of his humility, was his carriage to the director. He did nothing that concerned himself, without his conduct: to him he proposed whatever he designed, either by speaking or writing, clearly and punctually, desiring "his advice, his pleasure, and blessing upon it;" and that with the utmost respect and sub-

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miſſion: and without reply or diſputing, he ſimply and exactly followed his order. His director having written to him, he anſwered in theſe terms; "I beſeech you to believe, that although I am moſt imperfect and a great ſinner, yet if you do me the favour to ſend me a word of what you know to be neceſſary for me, I hope with God's help to profit thereby. I pant not after any thing but to find God and Jeſus Chriſt, in ſimplicity and truth. I pretend to nothing in this world but this; and beſide this I deſire nothing."

18. The laſt effect of his humility we ſhall mention, was his extreme contempt of the world. He deſpiſed all which it could give or promiſe; all its goods, pleaſures, honours, dignities; counted all its allurements as dung and droſs, trampled under foot all its glories. He beheld for this end our Lord for his pattern, who, from his very firſt entrance into it, made an open profeſſion of an abſolute contempt of it, "*Becauſe he was not of the world.*"

* 19. To animate a lady with the ſame ſpirit, he wrote to her thus: "I wonder how a thing ſo little as man, drawn out of nothing in his original, infected with his firſt parent's ſin, and the addition of his own: when he is raiſed to ſo high a degree of honour, as to be one with Chriſt the Son of God; can continue to eſteem the world, or make any account of its vanities! Shall the things of the earth waſte the little time we

we have to ſecure the treaſures of heaven; things that will all paſs away like a dream: as we ſee our fathers are gone already, and there is no more remembrance of them: their joys and griefs, their pleaſures and pains, are they not all vaniſhed away? And are we not ſure they were out of their ſenſes, if they conſidered any thing but God in their ways? The ſame will befall us: Every thing elſe will paſs away, and God alone will abide."

* The ſame lady, in another letter, he encourages thus: "Courage, all is well! We muſt die to the world, and ſearch out the hindrances it brings to our perfection. We muſt live in the world as not living there; poſſeſs it, as not poſſeſſing it. Let us drive out of our minds the affection to our fine houſes; let us ruin the delights of our gardens; let us burn our groves; let us baniſh theſe vain images which we have of our children; approving in them what we condemn in ourſelves, the ſhow and glitter of the world."

* I know there is a difference of conditions; but all ought to reject thoſe intailments on noble blood, (as men account them) thoſe principles of aſpiring to the higheſt, and of bearing nothing. Let us take from them this vanity of mind, this ſtatelineſs of behaviour. Let us arm them againſt the pernicious examples of thoſe grandees in ſtory, whoſe puniſhments are as eminent in hell, as their preſumption was upon earth.

* " My deſign is not, that you ſhould demoliſh your walk, or let your gardens run into a wilderneſs. The ruins I ſpeak of muſt be made in our own minds, not executed on things inſenſible. When I ſay, we muſt ſet all on fire, my thoughts were, to follow that admirable ſpirit of the apoſtle, who would that we have poverty amidſt our riches, and diveſtment in the midſt of our poſſeſſions: he means, that our ſpirit be thoroughly purified and ſeparated from all creatures; becauſe a Chriſtian does himſelf great wrong, if he entertains in his heart any other inclinations than thoſe of Jeſus Chriſt, who ſaw all the world without deſtroying it, but withal without cleaving to it."

20. It is to bring us to this ſpirit, that God permits us to meet ſo many pains and troubles in the world; as when a man ſets thorns in a way, to make men take another. " God has his ends, ſays M. *De Renty*, in all theſe contrarieties, *viz.* that thoſe who are his, ſhould be yet more his, and deſpiſe more and more all that is in the world. By theſe the confuſion and vanity of the world are made known to them that are not of it; who being in the ſpirit of death, wait for nothing more there but death; bringing forth, in the mean while, the fruits of life eternal.

CHAP.

CHAP. III.

His self-denial and mortification.

1. AS it is absolutely necessary for every soldier of Christ, who would not *so fight as one that beateth the air, to keep the body under, and bring it into subjection*; M. *de Renty* vigorously applied himself to this work. He made but one meal a day for several years; till he was injoined to take more nourishment, to be the better able to undergo the great labours he undertook for his neighbour. He nevertheless eat but little, and always of the worst. A person who observed him at dinner one day, took notice, all he eat was some pears only, and that with so great seriousness and recollection, that it was easy to discern his mind was on God, and not upon his meat.

* 2. When one of his friends entertained him one day at *Caen*, he was much grieved (as he afterwards declared) that Christians should be feasters; adding, *It was a torment to be where there was so much superfluity.* Hereon his friends took no more thought about his diet, knowing his best entertainment was the meanest fare, and that they could not oblige him more, than by leaving

him to his liberty. And often at *Paris*, when he was so far from home, that he could not return to dinner, he would step into a baker's shop, and after a piece of bread and a draught of water, chearfully go on with his business.

3. Nor did he deny himself only with regard to his taste, but to all his other senses also. When he went into the country, and came in the evening to his inn, after having dismissed his servants, he either passed the night in a chair, or lay down in his cloaths and boots, which was his custom till death. And when at *Amiens*, a lady, in honour of his virtue and quality, had prepared him a rich bed in a stately chamber, he made no use of it, but laid him down upon a bench, and there slept till morning.

4. Being come to *Pointois* in winter, and lodging at the *Carmelite Nuns*, he told them not to make a fire, or prepare a bed. He then went to visit the prisoners (which he never forgot) and at his return, about nine in the evening, finding them going to prayers, without taking any thing to eat, he went into the church with them, where he continued till eleven. And indeed at every time and every place, on every occasion, even in the slightest and meanest things, he kept a watchful eye over himself, that he might in no instance fulfil the desires of the flesh, but daily inure himself to endure hardship.

* 5. A short description of his mortification, or deadness to the world, we have in his own words.

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" Since the time I gave up my liberty to God, I was given to underſtand, to what a ſtate the ſoul is brought, which is capable of union with him. I ſaw my ſoul reduced into a ſmall point, contracted and ſhrunk up to nothing. At the ſame time I beheld myſelf as encompaſſed with whatſoever the world loves, and as it were, a hand removing all this far from me, and plunging it into the ocean. Firſt, I ſaw removed all outward things, kingdoms, great offices, ſtately buildings, rich and elegant furniture, gold and ſilver, recreations, pleaſures: all which hinder the ſoul in her way to God, of which therefore it is his pleaſure ſhe be diveſted, that ſhe may arrive at that death which will bring her into the poſſeſſion of real life. Secondly, all inward things, which are of a more delicate and precious nature, as learning, reaſon, ſtrength of memory and underſtanding; to which likewiſe we are in a manner dead, if we are alive to God. And I perceived that we muſt come like little infants, ſimple and innocent, ſeparated not only from evil, but even from our ordinary manner of doing what is good. We are to undertake what things the divine providence preſents to us, by making our way by God to them, rather than by them to God. A truly mortified ſoul ſees nothing but God: not ſo much (if I may ſo ſpeak) as the things ſhe does, of which nothing ſtays in her, neither choice, nor joy, nor ſorrow, for their greatneſs, or for their littleneſs, for good or

bad ſucceſs; but only the good pleaſure and order of God, which ruleth in all things, and which in all things contents the ſoul that adheres to him, and not to the viciſſitude of affairs, and is therefore conſtantly even, always the ſame in the midſt of all changes."

6. As to the particulars of M. *de Renty*'s mortification, in the firſt place, he was dead to riches. "I acknowledge before God (ſays he in a letter to his director) his great mercy to me thro' his Son, in freeing me from the things of this world, and my conſtant thoughts are, that if his order did not oblige me to do otherwiſe, I would quit all that I have." And to another, "All that can be imagined in this world is of ſmall concern, though it were the loſing of all our goods. This poor ant-hill is not worth a ſerious thought. Had we but a little faith and a little love, how happy ſhould we eſteem ourſelves in giving away all, to attend on God only."

* 7. Thus entirely, even in the poſſeſſion of riches, was his heart engaged from them. And when the better part of his eſtate was in danger of being loſt, he ſaid, without the leaſt emotion, "Since God hath committed this eſtate to me, I will do what ſhall behove me to preſerve it, and then 'tis all one to me what follows." Yea, he often expreſſed a kind of holy envy toward the poor, and a high eſteem of their condition, both as moſt advantageous for Chriſtian perfection,

perfection, and becauſe Chriſt himſelf had lived and died therein. " I avow to you, (ſays he to a friend) the more of riches come to me, the more do I diſcover of the malignity affixed to them. My heart is ſtrongly inclined to follow him who was the moſt poor and depreſſed among all his followers. But that I know I may not put myſelf into that eſtate, I ſhould pant after it very much. What I infer from hence is this, that not knowing the counſels of God, I cannot tell how he will diſpoſe of me for the future: but I offer myſelf up to whatſoever ſhall pleaſe him, knowing that with him I can do all things."

8. This inward temper appeared in a thouſand outward effects. He parted with ſeveral books, becauſe richly bound: uſed no gloves in ſeaſon; wore no cloaths, but plain and cloſe made; carried no ſilver about him, but for works of charity. I have ſeen him at firſt in his coach, with a page and footman; afterward, in his coach with a footman, without a page; then with his footman only, without his coach; and in fine, without either.

9. And as he was dead to riches, and to all the things of the world, ſo he was, ſecondly, to the perſons in it: having no affection for any, but what was grounded upon, and ſubordinate to the love of God. This was particularly obſervable, with regard to thoſe who were engaged to him by one of the tendereſt ties, who depended upon him, and uſed his counſel for the conduct of

their ſouls. * To one of theſe he wrote, " I cannot hear without trouble the great matter you make of my converſation: let us breathe after God, and learn from Jeſus Chriſt an entire renunciation of our own affections." And in another letter thus: " Jeſus Chriſt is ever the ſame, and his grace is continually advancing; and as long as I am his, I ſhall be yours for his ſake. He is not wont to part ſouls by the ſeparation of bodies: ſince his cuſtom is, only to take away what might be a hindrance to the perfect life of the ſpirit."

* 10. To a friend who had loſt his director he wrote thus: " His remove would doubtleſs be a great loſs to you and all the country, if the providence of God did not rather ſanctify and eſtabliſh, than deſtroy; but by removing theſe viſible ſupports, he often ſettles us more firmly in our adherence to him through Chriſt, where we find all power, and who is ſo near that he is even in the midſt of us; and when our dependence upon creatures is cut off by his providence, we experimentally find, that we are not left deſtitute, but that ſupply is made either by the ſpirit which dwelleth in us, or by his miniſters that remain; who the fewer they are, the more is the grace we receive by them multiplied. Nor ſhould we be further engaged to thoſe who aſſiſt us in our ſpiritual conduct, than as to God's inſtruments, whoſe help it is his will we ſhould make uſe of, but no longer than he pleaſeth; and when

when it is his will to take them from us by death, or otherwiſe, we ought not to loſe our courage, but with ſubmiſſion and gratitude reſign all to him, who will again provide for us as ſeemeth him beſt."

11. He was, Thirdly, dead to all deſire of every kind. Being one day aſked, "How he could be ſo quiet in ſuch circumſtances," he anſwered, "That through God's mercy, he was indifferent to all things, and that he no longer felt either fear or deſire of any thing." And writing to his director, he ſays, "For the future I could wiſh, if there be any thing left for me to wiſh, that I had nothing left me but my God: This is the rich treaſure of the heart, the ſure repleniſhment of the ſoul."

12. He had no eager deſire even of ſenſible conſolations; touching which, he expreſſed himſelf thus, "Dryneſs, and other troubles of ſpirit, are to be borne with upon any terms, and we muſt give up ourſelves as forlorn creatures, throwing ourſelves wholly upon God." And again, "however dry your ſoul may be, when you endeavour to place it in a ſtate of reverence and affiance in the preſence of God, perſevere ſtill as much as you can, and keep yourſelf ſhut up in the cabinet of your heart; ſuffer not the noiſe of all thoſe tempeſts without; be ſtill, and mind them not. They have all their uſe; they ſerve to purge the ſoul, and diſpoſe it for the operation of God upon it. Let then

diſtrac-

diſtractions, and all ſorts of imaginations aſſault you, as it pleaſeth God, but let them not hinder you from that holy exerciſe; diverting (as you are able) your mind from them, continue your ſacrifice, with full aſſurance you ſhall not wait long, before your Lord come." And when he found himſelf for a time, in ſuch a condition, he would cry out aloud, "I am thine, O God, in ſpite of all theſe things, and ſo I will continue without reſerve for ever." And ſometimes he would write with his finger upon the ground, "I am content with every thing that proceeds from the will of God: I aſk nothing elſe but what he appoints for me; I will never trouble myſelf to be freed from dryneſs; my reſolution is, to bleſs God at all times."

* 13. Laſtly, He was dead to his own will, which he had perfectly reſigned, in conformity to the will of God. "Far be it from me, ſaith he in one of his letters, to act in this by my own ſpirit; I would have it wholly annihilated, that it might know no other language but nothing, and continually nothing; to follow in all the footſteps of the divine will, according to its meaſure and manner." In another thus: "My Saviour hath graciouſly brought me to ſuch a ſtate of indifferency for every thing that I could be well contented, all my life, to be fix'd to my bed, a paralytic, not able to ſtir, without making any reflection on any ſervice I might render to my neighbour, or that I could render him

no more: all things according to the will of God, being equal to me." And in a third: "Of late I have been buſied in ſuch employments as were ſufficient to have overwhelmed ſo weak a ſpirit as mine, had it not been abſolutely reſigned to the will of God. It is on him alone I reſt, having renounced myſelf. I adore the decrees of his ſacred will, who holdeth all things in his own hands, to keep us ſubject unto him by his juſtice, and to ſanctify us by his love: happy, if we have the hearts of children, the ſpirit of Chriſt Jeſus, to ſigh after him, and cry continually, *Abba Father.*

CHAP. IV.

His patience.

1. QUESTIONLESS the humble man is patient, becauſe he knows he deſerves far more than he ſuffers: And whoever will ſearch into the true cauſe of his own impatience, will find it to be no other than pride. On the contrary, M. *de Renty* being moſt humble, was by conſequence moſt patient.

2. Perſons who had lived a very long time with him, and carefully ſtudied all his actions, never heard him complain for any thing whatever; neither for ſickneſs, or loſs, or any other occaſion;

occaſion; but they always obſerved in him a conſtancy immovable, continually lifting up his heart to God, and offering all to him, without otherwiſe dwelling on what was grievous; being glad that the work of God went on, and receiving all in the ſpirit of ſacrifice.

3. In his ſecond journey to *Dijon*, with his lady and the Counteſs of *Chatres*, he was ſeized with a violent rheumatiſm, which put him into pain all over his body: and when he was obliged to take his bed, he went thither quite ſtooping, ſupported by a ſtaff, and by a perſon that led him. * But notwithſtanding the extremity of the pain, he made no complaint, nor uttered one word. The ladies ſeeing him firſt quite pale and wan, and in a moment all on fire, told him, "Surely he was very ill;" He anſwered only by a diſcourſe on the pain endured by Jeſus Chriſt, and the favour it was for a ſoul to ſuffer for God's will; but in terms ſo full of ſweetneſs, and with ſo much of love and zeal, that the company were affected with great devotion in hearing him."

* 4. When he was again aſked, whether he was not in much pain, he at length anſwered plainly, "My pains are great even to ſwooning; but though I feel their extremity, yet through the grace of God, I yield not up myſelf to them, but to him." He ſaid farther, that being led into his chapel of *Citry*, and ſet down upon a bench by reaſon of his illneſs, the bench broke

without

without any viſible cauſe, and that he believed the evil ſpirit had broken it, in order to provoke him to impatience, making him fall untowardly; "But by the mercy of God, ſaid he, though the pain that ſurpriſed me was ſharp, I was no more moved than you ſee me now."

5. Nor was it only in ſickneſs, but in all occurrences of life, he carefully practiſed this virtue; ſo that whatſoever befel him, though it ſhocked his whole nature, his body, ſpirit, judgment, will, inclination, deſires, deſigns, and thoſe of the beſt ſort, he poſſeſſed his ſoul in patience and tranquillity, receiving all without any alteration, without being either exalted or dejected by it.

* 6. "Praying to God, ſays he in one of his prayers, before the holy ſacrament, a poor man came to me to beg an alms. In this inſtant it was given me to underſtand, that if we were well enlightened, *we ſhould never imagine ourſelves to be hindred, by any perſon or thing:* becauſe we ſhould in all things regard the order of God, conducting all to our advantage; we ſhould ſee that both inward and outward diſtractions are to be received with this ſame ſpirit; and that the uneaſineſs theſe little accidents give us, ſprings purely from our want of mortification.

"We ought indeed, as far as we can, to ſhun the occaſions. But when they come, we muſt look upon them as ordered by God, and receive and bear them with all ſweetneſs, humility and

reverence:

reverence: and, though they interrupt us, the order of God is not interrupted in us. And this indeed is the great ſecret of the ſpiritual life; this is paradiſe upon earth.

" In truth, nothing troubles us but thro' our own fault: all the vexation which we inwardly feel, or outwardly ſhew, when any one croſſes or hinders us from doing any thing, flows from the diſorder of our too much engaged ſpirit. For removing of which, and the keeping our hearts in peace we muſt mark this well: *whoever hinders us from doing one good work, thereby gives us the means of practiſing another.* * A man ſuppoſe, interrupts your reading and prayer. But he gives you an occaſion of exerciſing patience, which at this time will pleaſe God, and perfect you, more than all thoſe employments. In them there was ſomething of your own will; but in this you wholly renounce yourſelf. And the fulneſs of God is not, but in the emptineſs of the creature."

7. One great ſource of M. *de Renty*'s patience, was the high eſteem he had of ſufferings, which ſometimes made him ready to cry out with that holy woman, " Either to die or ſuffer"! " I ſee ſays he, that in a manner, every thing is unprofitable in this life but to ſuffer. Every pleaſure is a too haſty ſeizure of that recompence, which is not due to criminals, who ſojourn in this world only to be purged. Some pleaſures indeed may be ſometimes neceſſary, in

in regard of our weakneſs, but even they are apt to hinder the ſoul from attaining ſo high a degree of perfection."

8. "Though I dare not chuſe or bring ſufferings upon myſelf, (ſays he in a letter to his director) yet having always before my eyes how little I render to God for his favours, I am inflamed to ſuffer with our Lord. In every other thing we are receivers from God. But in this though we receive the grace to ſuffer, yet the ſuffering is that which we can in a manner give to God, and which is the beſt gage and proof of our love." But he very wiſely adds, although I know this, yet I ceaſe not to know what I am: and amidſt all my inclinations and deſires, I dare not to beg to ſuffer the leaſt thing: Or, if I happen to do ſo I revoke it afterwards, as having done fooliſhly. I have too much experience of my weakneſs. I give myſelf only to my God for every thing he pleaſes. By his order I will all: With him I can do all: and that which is ordered by him is always accompanied by grace."

9. The ſame ſpirit he earneſtly recommended to all who were ſtudious of Chriſtian perfection. To one of whom he ſaid, "It is a great favour to ſuffer; that is if you ſuffer in the ſpirit of Jeſus Chriſt. But there are very few that do ſo; very few that with a perfect reſignment to what God ordains concerning them; very few without ſome inquietude, and dwelling in their thoughts

thoughts upon their preſſures: few that give all events to the conduct of God, to employ themſelves entirely in his praiſe, and to give way by their acquieſcence and ſubmiſſion, for him to exerciſe all his rights and power over them."

* 10. One that was in great pain he encouraged thus: " Many are called Chriſtians, but few have a Chirſtian ſpirit. Many look up to heaven in their prayers, but in their lives they are children of nature, looking only upon the earth. If they do liſt up their eyes to heaven, it is only to complain; to pray God to condeſcend to their deſires, not to ſhew their acceptance of his. Or perhaps they will give ſome ſmall things to God; but not thoſe on which they have fixed their affection. If he ſeparates them from them, it is a diſmembring which he muſt make, and to which they cannot conſent. As though the life of Chriſtians were not a life of ſacrifice, a continual imitation of a crucified Saviour.

* " God, who knows our wretchedneſs, takes from us for our good, the cauſe of our evil, a parent, a child, a huſband, that he may by another evil, affliction, draw us to himſelf, and make us ſee that all theſe ties to whatſoever it be that ſeparates us from him, are ſo many obſtacles to our real happineſs: and ſuch obſtacles that we ſhall one day own in the face of all the creation, the greateſt mercy he ever did us was,

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to free us from them. But we muſt beware not to count this mercy a chance or misfortune; for this would be to turn the remedy into poiſon.

" Let us enter into the holy diſpoſition which was in Chriſt, to ſuffer willingly for the glory of God, and our ſalvation. Is it not ſtrange, that though the way he paſt through to glory, was ignominy, pain, and the croſs, yet they who call themſelves his followers, deſire and expect another way for themſelves to walk in? It is a ſhame for a Chriſtian to paſs his days more at eaſe than Jeſus Chriſt did. Let us therefore go after him, and ſuffer with him. Bleſſed be ſickneſs, the loſs of honour, riches, goods of the neareſt things, and the ſeparation from all creatures, which hold us bowed towards the earth, if it ſet us ſtraight, and make us lift up our eyes to heaven, and enter into the deſigns of God over us. Bleſſed be the plague, the war the famine, all the ſcourges of God, which produce in us theſe effects of grace and ſalvation!

11. The greateſt exerciſe of patience he ever had was that which was given to him by his mother. She had claimed a large ſhare of what his father had bequeathed to him; who with great ſubmiſſion and reſpect gave her all that he believed her due, over and above. But ſhe demanded ſtill more. Being adviſed by council, it could not be given without wrong to his children; he refered the whole buſineſs to arbitrators, and agreed that his mother ſhould

chooſe

chooſe them all. The day being come for their giving ſentence, his mother was in one chamber of the houſe, and her ſon, with his lady and a friend in an other, where his employment was, to pray to God for ſuch an iſſue as might be for his glory, and the procurement of peace. When the award was brought, although it was not advantageous to him, and there was a large penalty on whomſoever did not ſtand to it, he heard it with perfect calmneſs, and immediately ſigned it without objection or diſpute.

12. Believing now that his mother was fully ſatisfied, he was no ſooner returned home, than he cauſed *Te Deum* to be ſung, beginning it himſelf, in thankſgiving for this happy concluſion. But God, to refine and purify him the more, permitted the croſs to continue upon him. For his mother, not ſatisfied yet, found means to appeal from the award, without incurring the penalty.

Her ſon did all that was poſſible for him to alter her deſign: after earneſt prayer, and extraordinary faſting, he went to her, caſt himſelf on his knees before her, and with the utmoſt reverence, humility and ſubmiſſion, begged of her over and over, with abundance of tears, "that ſhe would pleaſe to take him and his family to herſelf; and after that ſhe might diſpoſe as ſhe pleaſed of all the goods his father had left him." But neither would ſhe conſent to this, but perſiſted in her reſolution, of ſuing him at the parliament of *Dijon*. This he might have prevented,

prevented, and never ſtirred out of *Paris*, but in reſpect to her, he declined it, and determined to go to *Dijon*.

13. Being come thither, he found all mens minds fully prejudiced againſt him, which he gladly endured, that he might be partaker of the reproach, and honour the abaſement of the Son of God. And when a perſon of piety acquainted him with the ſtrange reports which were ſpread abroad concerning him, he with admirable calmneſs raiſed his heart to God, and humbled himſelf before him. She aſked, Whether it was true that injurious papers had been put in againſt his mother? He anſwered, "No; he had ſeen all the writings, and found them drawn with the reſpect due to a parent." * She aſked further, "If he was not much afflicted at her harſh manner of proceeding againſt him?" He ſaid, "No; becauſe I ſo much adore the order of God over me, that I cannot be afflicted at that which he permits to befal me. I am a great ſinner, and therefore not only my mother, but all the word have juſt cauſe to take part againſt me."

14. She adds in a memorial, that many ways were propoſed for adjuſting the difference; but that it was the greateſt difficulty in the world to bring his mother to join in any: that in the midſt of theſe delays, ſhe ſaid to M. *de Renty*, "Sir, I ſhall willingly ſay the *Te Deum*, when once your buſineſs is ended." And that one day when they believed

believed it would be wholly concluded, he came to her with a chearful countenance, and said, " It is now time to say the *Te Deum*, since you had the goodness to promise it. And may I be so bold as to desire to say it with you? O what a great and wise God have we! Who knows well, how to do all things, as they ought and when they ought, not according to our precipitation, but his order, which is our sanctification!" Hereupon he said the *Te Deum*, with a spirit so elevated to God, as gave sufficient evidence of his being wholly filled with him. And when afterwards all was broken off, without hopes of making up again, he said, " * It is well; though nothing be done, it was very fit to return thanks to God, for doing his own will, and not that of a sinner, unworthy to be heard or regarded."

15. There passed many other things at *Dijon*, and since at *Paris*, during these differences, even to the death of his mother. But I doubt not, he who is now in the place of perfect charity, approves of my passing over in silence the failings of her, to whom all his life he bore so much love and respect.

CHAP. V.

His faith.

1. MR. *de Renty* studied with a particular care a solid foundation in this virtue, knowing how all other virtues depend upon it, as on their

their root, their rule and meaſure. And he poſſeſſed it in ſo high a degree, that he was more aſſured of the preſence of God, and the truth of the myſteries of Chriſtianity, than of the ſhining of the ſun. He truly lived by faith: this was the path wherein he walked, working all by the ſpirit thereof. He beheld things not with his bodily eyes, but with thoſe that pierced deeper. Conſidering them not according to their preſent condition, or the order of nature; but according to their future and eternal, their relation to grace and glory; regarding nothing but as it was, or might be a means of his own or others ſalvation.

2. Being fortified by this faith, he was wont to ſay, he felt no difficulty at all, when (in his younger years) he was in a ſtate of dryneſs, wholly deprived of ſenſible comforts. To which purpoſe he writes in one of his letters thus; "We ſeldom meet with perſons addicted to prayer, that behave themſelves well under inward trials. They have no patience to wait for comfort. They fret themſelves, and hurry this way and that, as if by their own means they could procure it, ſeeking for another ſupport than that of faith, which alone ſhould ſuffice any ſpiritual man. For *the juſt ſhould live by faith*, and on that foundation reſt, in expectation of our Saviour, with patience; knowing theſe joys are but ſupplements

to the littleneſs, and cordials for the faintings of our faith."

3. Animated by this ſpirit, he relied not on any thing that came to him in an extraordinary way; reſting neither on viſions, miracles, revelations, nor inward motions, but ſolely on a pure and naked faith, to carry him to God.

4. He knew our perfection conſiſts in nothing elſe, but the renewal of our ſoul in faith, hope, and charity: in performing to God the ſacrifices of a lively faith, a perfect hope, and fervent charity. To cultivate and adorn his ſoul with theſe, was therefore his conſtant care; to unite it more and more intimately with God, through faith working by love, and to give himſelf up with all his ſtrength to this hidden and divine life.

5. Some years before his death, he was peculiarly employed in the contemplation of the bleſſed Trinity. Wherefore he gave this account to his ſpiritual guide; * " I carry about with me ordinarily an experimental verify, and a plenitude of the preſence of the Holy Trinity." And again, " I poſſeſs the ſacred Trinity with a plenitude of truth and clearneſs; and this in ſo pure and vigorous a manner, that my outward employment creates me no diverſion at all." And another time he writ thus; " Jeſus Chriſt worketh the experience of his kingdom in my heart, and I find him there my Lord and my Maſter, and myſelf wholly his. I diſcover now a greater enlargement of my heart, but ſuch as I

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am not able to expreſs; only thus, it is a ſimple but moſt real ſight of the Trinity, continually accompanied with praiſing, bleſſing, and offering all homage thereto."

CHAP. VI.

His Hope.

1. A STRONG faith cannot but produce a firm hope and charity. A true belief in God, what he is in himſelf, and what he is to us, will work a ſtrong affiance in him, and ardent charity towards him; as appeared in M. *de Renty*, who being grounded in faith, had alſo an undaunted hope, and inflamed affections.

2. The experience of the power and mercy of God, and faith in the infinite merits of our Redeemer, were the two pillars on which he built his hope: and reſting on theſe, he hoped all things. He uſed to ſay, that when he looked at himſelf, there was nothing ſo little wherein he apprehended not difficulty. But when he looked upon God, he could think nothing difficult, much leſs impoſſible.

3. Accordingly in all affairs, he relied not upon his own prudence, conduct, care, or any human ſtrength or wiſdom, but on God alone, ſaying, "When we have done our duty with

great diffidence in ourſelves, we ought to attend wholly on God, and wait his time." And thus he writ to a friend, " As for my children, I leave them in the hands of the holy Jeſus, without determining any thing concerning them, not knowing what would befall to-morrow. He giveth me great confidence in his protection, which renders me altogether blind, without wiſhing any thing, but being ready for his will in every thing."

4. Guarded with his perfect confidence, he feared nothing, but remained firm and reſolute againſt all encounters. He walked ſecurely in all places, at all times, in the ſtreets, in the fields, by day and by night; travelling through woods and foreſts, reputed dangerous, and frequented by robbers, without any other defence than his truſt in God. A friend told him one day, he was afraid to walk in the evening in the ſtreets of *Paris* without a ſword, and deſired his advice; who told him, he had left off wearing a ſword a long time, and adviſed him, after he had commended the buſineſs to God by prayer, to truſt in his protection; aſſuring himſelf, that his protection over us, is according to our reliance upon him."

5. One day a ſcaffold on which he ſtood with his workmen fell down, and hurt ſeveral of them: but it moved not him; his ſpirit remained in the ſame evenneſs as if nothing had happened;

pened; being ſettled on him in whom is no variableneſs, neither ſhadow of turning.

6. Thoſe words were found in one of his letters to his director. "My ſoul being armed with confidence and love, fears neither the devil nor hell, nor all the ſtratagems of man. Neither think I at all on heaven or earth, but only how to fulfil the will of God in every thing."

CHAP. VII.

His love of God.

1. THE ſentiments M. *De Renty* had of the love of God, he thus expreſt in a letter to his director; "In all I read in the ſcripture, I neither underſtand nor find any thing but this Love. The very *end of the commandment is love, out of a ſincere heart.* And this is acquired by faith in *Chriſt Jeſus*, as the apoſtle obſerves in the following words. Faith uniteth us to him, whereby we ſacrifice our ſouls and bodies, thro' his ſpirit; which conducteth us to the compleat end of the law, to deliver us up to God and bring him down to us in charity, and a gracious inexplicable union; to whom be praiſe for ever! *Amen!*

2. Writing to another, he ſays, "I thank our Lord, who hath diſpoſed you to a perfect

ſelf-denial. This is the way to love; and our love of God is ſhewn, not ſo much in receiving gifts and graces from him, as in forgetting ourſelves, in renouncing all things, and ſuffering conſtantly and courageouſly for him."

3. So inflamed was M. *De Renty* with this love, that all his thoughts, words and works, were the fruits of it. All his virtues drew their original from this: it was the beginning, and motive, and end of all. "I cannot conceal from you, ſaid he to a friend, that I have a fire in my heart, which burns and conſumes without ceaſing." And this divine fire was ſo ardent in his ſoul, that the flames thereof often burſt forth into his exterior; and he hath owned, that whenever he pronounced the name of God, he taſted ſuch a ſweetneſs as could not be expreſt.

4. One of his friends aſſures us, "he has often ſeen him ſo inflamed with love, that he appeared like one beſide himſelf: and that he has told him, when theſe tranſports were upon him, he was ready to caſt himſelf into the fire, to teſtify his love to God. And one of his letters he concludes thus: "I muſt now hold my peace; yet when I ceaſe to ſpeak, the fire within that conſumes me will not let me reſt. Let us burn then, and burn wholly and in every part for God. Since we have no being but by him, why do we not live to him? I ſpeak it aloud and it would be my crown of glory, to ſeal it with my blood."

* 5. To another he writes thus: " I know not what your intent was, in writing thoſe words, " *My* God *and my all!*" Only you incite me thereby to return the ſame to you and to all creatures, " My God and my all! My God and my all! My God and my all! Is your heart full of it, and think you it poſſible I ſhould be ſilent on ſuch an invitation! Be it known to you, that he is my God and my all; and if you doubt of it, I ſhall ſpeak it a hundred times over. I ſhall add no more, for any thing elſe is ſuperfluous to him that is truly penetrated with " My God and my all."

* 6. This love of God wrought in him an incredible zeal for his honour, which he thus expreſſes to his director; " One day being tranſported with an earneſt deſire to be all devoted to God, and all conſumed for him, I offered up to him all I could, yea, and all I could not. I would willingly, if they had been mine, have made a deed of gift to him of heaven and earth: and in another way, I would gladly have been the loweſt of all mankind. Yea, and if ſupported by his grace, I could have been content, to advance his glory, to have ſuffered the pains of the damn'd. In this diſpoſition of a calm zeal, there is no ſort of martyrdom, no degree of greatneſs or littleneſs, honour or diſhonour, that paſſed not through my ſoul, and that I would not readily have embraced for the advancement of his glory. It is impoſſible to expreſs one cir-

cumſtance of what I felt. All I could do was, to give up my liberty to God, writing the deed in paper and ſigning it with my blood."

7. See here the zeal of a man all on fire with the love of God! And the ſureſt proof of love, conformity to his will. This intimate union of his will with God's, the object and end of all his actions, was indeed one of his ſingular graces, as it is the ſum of all perfection. He writ thus to one concerning the Counteſs of *Chatres*, with whom he had the ſtricteſt friendſhip; "I muſt own, that during my abſence from her, my heart was tenderly ſenſible of her pain. But my deſire ſubmits to the will of God, and when that is ſignified, he gives me grace to obey. I was not at *Paris*, but at *Citry*, when ſhe departed; I was ſent for poſt but came two hours too late. Entering the town, I ſoon heard the news of her death. Preſently I fixt myſelf to the will of God; whereupon I found no more alteration in my ſoul, than if ſhe had been alive. I ſee his order in this, that I aſſiſted her not at her death, and doubt not but he permitted it for her advantage."

8. Another time he writ thus: "I have theſe three weeks had a fever, with a defluxion, and an extreme weakneſs. My frame of mind during this condition, has been a ſimple adherence to the will of God. I have a heart willing and ready to receive any afflictions that

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can befall me. I desire whatever is decreed from above, and beg it with all my heart."

9. In the year 1641, one of his children, whom he tenderly loved died. When the news was brought him, he spoke not one word, nor, shewed the least sign of disturbance: his affection to the child yielding to his absolute conformity with the will of God.

10. At the end of the year 1643, his lady fell desperately sick, so that she was given over by her physicians, and left speechless and without sense. This affected him in the most sensible manner; and he broke out into these words:

"I cannot deny but my nature is deeply affected with the sense of so great a loss. Yet my spirit is filled with so wonderful a joy, to see myself in such a state, as to give up, and sacrifice to my God, a thing so dear to me, that if decency did not forbid it, I would give some open testimony of my readiness thereto." Hereby he evidenced the will of God to be so absolutely his, that he not only willed whatever God willed, but also willed it as God doth, with pleasure and satisfaction. But it pleased God to restore his lady to her health, with respect (as we may believe) to the carriage of his faithful servant.

11. From this perfect subordination to the will of God, sprung his admirable tranquillity. From this fountain flowed those rivers of peace which he possessed in so great perfection, that

on the moſt ſudden ſurpriſals, his ſpirit was not altered, nor put into any diſorder. So that he could ſay from the abundance of his heart, " I comprehend not that thing you call mortification. He who finds no reſiſtance in his ſpirit to any thing, is not capable of it. Whoſo willeth whatſoever God willeth, is pleaſed, whatſoever happens."

12. With this Love of God was joined ſo deep a reverence of him, as often caſt him into trembling. And this unſpeakable reſpect unto God's greatneſs cauſed him often to walk in the fields bare-headed, even in rain, or the heat of the ſun: and being aſked by a friend, what it was that kept him in that conſtant awe, and how he attained that wonderful reverence he bore to God at all times, in all places, in all employments, he anſwered, " The ſight of his glorious majeſty, which continually ſeems preſent by me, keeps me in exceeding awe, with a deep ſenſe of his greatneſs and my own vileneſs. A mote in the ſun is little, but I am far leſs in the preſcence of God."

* 13. And ſure it is, that this deep ſenſe of his own vileneſs, before the majeſty of God, well becomes not only the greateſt of ſinners, but the holieſt of men upon earth. He that from a valley beholds the ſun when it riſes, and appears on the point of a high mountain, may think him that ſtands above to be near it, and almoſt able to reach it with his hand. But the ſame

man

man notwithſtanding beholds it at a vaſt diſtance above his head. And though in reality, he is nearer than the other that ſtands in the valley, yet the proportion is ſo ſmall as ſcarce deſerves to be named, in reſpect to the total diſtance.

14. This reverence of God occaſioned in him a great reverence likewiſe to whatſoever was devoted to him: as firſt to all holy places; at his entrance into a church, his demeanor was highly modeſt and ſerious. He never ſat down there. He would remain in it as long as poſſibly he could; ſometimes ſeven or eight hours together. If any perſon ſpoke to him in church, his anſwer was ſhort; if a longer was required, he went out and gave it.

15. He had great reſpect, ſecondly, to holy perſons, eſpecially to prieſts, whom he highly honoured for their work ſake. Whenever he met them, he ſaluted them with profound humility, and in his travels would alight off his horſe to do it. When they viſited him, he entertained them with great reſpect; at their going, waiting on them to the gate: And if any dined at his table, he gave them the upper hand, which civility he obſerved to his own chaplain.

16. And as he had this reverence for them, ſo had he an earneſt deſire, that they might live according to the dignity of their calling. When he ſaw any that did not, he profeſt his heart melted into ſorrow for them, and that he proſtrated himſelf before our Saviour, and begged

with tears ſome apoſtolical ſpirits. He often ſaid, "Give us, O Lord, our poor fiſhermen, men, ſimple in appearance, and vile in the eyes of men; but great and holy within, and fit to convert ſouls by their ſanctity, prayers, and reſtleſs labours! And herein I diſcover a great miſtake ordinary in the world, that outward greatneſs and pomp is the way to keep up men's credit, and make them more capable of doing good to their neighbours. O, no! It is grace that hath power upon the ſouls, and an holy and humble life that gaineth hearts!

CHAP. VIII.

His Love of man.

SECT. I.

Of his love to man in general.

1. THE grand exerciſe of M. *de Renty*, was to apply and unite himſelf to our Saviour, and from that union and example to derive all his virtues and good works. To mould himſelf after him was his general courſe, both in his inward tempers and outward behaviour. He never took his eye off of this divine copy, but endeavoured to draw every line exactly, to pencil

pencil his true likeneſs, and make him his native and perfect original.

2. This was the ſcope of all his deſigns and cares, and particularly that of his charity to his neighbour; for which he propounded our Saviour as his grand exemplar, weighing the affection, he ſhewed for men; marking what *he* had done, and what *he* had ſuffered for them, how *he* ſought after, and converſed with them; how *he* inſtructed, comforted, and encouraged them, ſometimes reproving, ſometimes bearing with their infirmities; at all times carrying them in his boſom, yea, in the moſt intimate incloſure of his heart.

3. He well weighed what Chriſt had delivered concerning this virtue: that he had eſtabliſhed it as the perfection of his law; that he had termed this command peculiarly his own; that he had expreſsly and ſolemnly bequeathed it to his followers, and enforced the execution of it upon them by all the ſtrongeſt and moſt endearing ties; that he had made this virtue the diſtinctive character of thoſe who were in reality his diſciples; and that he had charged us to love our neighbour, according to the model, meaſure, and faſhion that he had loved us. And accordingly he determined, as far as he could, to love his neighbour with the bent and ſpirit of his maſter. "I ſigh (ſaid he) after my Saviour Jeſus, deſiring to imitate and follow him whither he pleaſeth. I beſeech you, by your prayers, obtain for me his ſpirit, to be my life, my whole

life.

life. Sigh and groan for me after my God, that I may be wholly for him, in his Son, that I may follow him, and not live but by his Spirit."

4. Agreeably to this he endeavoured, in all the commerce he had with men, to unite himself most intimately to our Saviour, giving himself up as an instrument to be guided by his hand in the helping of others, beseeching him to breathe upon him his spirit of love, recommended so much in his word, but more in his actions, and to inflame him with this sacred fire which he hath kindled in his church, that he might be wholly consumed with it. He consulted him in all his doubts concerning it, begging him to inspire what, and how, and when, he should speak and act for the good of his neighbour; and that in him and by him it might all be done.

* 5. He looked upon men not according to their natural qualities, their beauty, nobility, riches, or worldly distinctions, but according to their more noble relations, and those common to all, *viz.* As creatures divine, the lively images of God, formed to praise and love him to all eternity; as purpled in the blood of Jesus, brothers and co-heirs with him, his inheritance bought with the price of his life, and a thousand pangs, and who therefore must be infinitely dear unto him, and most tenderly beloved of him.

* In this capacity it was that he beheld men, and applied to their necessities. And hereby as he

he was highly uſeful to his neighbour, ſo he did not prejudice but greatly advantage himſelf. He looked upon God and Chriſt in every man. He conſidered, it was they that demanded ſuccour of him. And while he was performing with all his might whatever was neceſſary for the ſoul and body of the leaſt of his brethren believed verily it was God and Chriſt to whom he rendered that aſſiſtance. And the ſame thought ſhould all make uſe of, who would benefit their neighbour, without prejudice to themſelves, otherwiſe, a man ſhall ſooner loſe his own ſoul, than lead another to God.

7. The charity of this man of God, built on theſe foundations, was ſo enlarged, that it ſeemed to have no bounds; in that he loved not only all Chriſtians, but all men, without excepting any. *Thy commandment*, ſays *David, is exceeding broad*; the ſame dimenſions had his charity; embracing the preſent and abſent, domeſtics and ſtrangers, friends and enemies, good and bad; eſteeming all according to their degree, ſpeaking (as he could) well of all, doing good to all, and ill to none.

8. There was not any conſiderable good work of a public nature, done at *Paris*, or within a great diſtance of it, wherein he had not a great ſhare. There was no undertaking there, tending to the honour of God or good of men, of which he was not either the author, or promoter, or finiſher, and very often all theſe together. He

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was one at all the meetings of piety; and of many the very ſoul. He kept correſpondence throughout the whole kingdom, concerning works of charity, receiving letters from all parts, deſiring his advice in all difficulties that occurred, in the erecting or perfecting hoſpitals, ſeminaries of religion, and fraternities of virtuous perſons, aſſociating together for the better applying themſelves to their own and others ſalvation, and the managing all ſorts of good works.

9. From *Caen* one writes of him thus: "M. *de Renty* was our ſupport and refuge in the execution of all our deſigns, relating to the ſervice of God, the ſaving of ſouls, and the relief of the poor and diſtreſſed. To him we continually wrote, and from him we received counſel and ſuccour on all occaſions. Nor have we met with any ſince his death to whom we could have the like recourſe in the things of God." Another from *Dijon* writes thus: "We cannot but acknowledge the great benefit this province has received from M. *de Renty*. Wherever he came he hath wonderfully advanced all works of piety. We may truly ſay, that his days were filled with the fulneſs of God. Nor do we believe he loſt one minute of time, in which he did not either ſpeak or act ſomething for his ſervice."

10. He applied himſelf to the neceſſities of the *Engliſh*, the *Iriſh*, the captives in *Barbary*, and of the miſſions into the *Levant*; took great pains for the ſupport of the hoſpital at *Marſeilles*; laboured

laboured much for the relief of galley-ſlaves, and contributed much to the advancing the affairs of *New France* in *America*. He had a deſign likewiſe to purge all trades and manufactures from the corruptions which had grown upon them, ſo that men might live upon them like Chriſtians; which thing he begun and perfected in two of them.

11. The ſcripture he moſt ſtudied, next the life of our bleſſed Saviour, to qualify himſelf for all good works, was St. *Paul's* deſcription of charity, in the 13th chapter of his firſt epiſtle to the *Corinthians*. And whoſoever is exerciſed in the virtues there deſcribed, will not run in vain, nor labour in vain. * Indeed the more any one is animated with this ſpirit, the more ſhall he advance holineſs in others. Yea, though his words be few and ordinary. For our words do not derive their force from the mouth that ſpeaks, but from the diſpoſition of the heart, and the power of the ſpirit that dwells there.

12. To qualify himſelf to be more extenſively uſeful to his neighbour M. *de Renty*, to the natural abilities God had given him, and to the learning he had acquired in his youth, had by his induſtry added ſeveral ſmaller parts of knowledge: and that not only for his own uſe, but to teach them to others, whereby to help themſelves. Yea, he abaſed himſelf to learn the meaneſt ſkill, which might be any way uſeful to his neighbour. One day in *Paris* he carried a friend

friend with him to a poor man, who got his living by making wicker-baſkets. He there finiſhed a baſket which he had begun ſome days before, with deſign as ſoon as he had learned it, to teach ſome poor people in the country to make them, to help to get their living. He then left the baſket with the poor man, and a piece of money for teaching him.

13. Indeed he took upon him all ſhapes, transformed himſelf into all figures, condeſcended to all things for the good of his neighbour: all his thoughts, words and actions, being wholly caſt in the mould of charity: * Which made him ſay one day, "Methinks my ſoul is all charity, and I am not able to expreſs with what ardour and ſtrange expanſion my heart is renewed in the divine life of my Saviour, burning in love to all mankind.

SECT. II.

His charity to the poor.

* 1. WITH regard to the poor, M. *de Renty*'s thoughts ſtayed not on their habit or outward appearance; but paſſing further, he beheld under theſe, with the eye of faith, Jeſus Chriſt preſent and dwelling in them. And as he burned with an ardent affection to our Lord,

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ſo he loved them tenderly, ſuccoured them with all his might, and left nothing unattempted for their ſakes. And with theſe eyes, not thoſe of nature, muſt every one behold the poor, that will love them indeed, and have bowels of compaſſion for them.

2. From the year 1641, he invited to dinner two poor men twice a week, on *Tueſdays* and *Fridays*. But increaſe of buſineſs obliged him five or ſix years after to reduce it to one day, commonly *Thurſday*; when he invited three; and willing to join ſpiritual alms to corporal, he fought out ſuch as ſeemed moſt to need inſtruction. To this end, while at *Paris*, after his morning devotions, he went to St. *Anthony*'s gate, and took ſuch as were newly arrived, whom courteouſly ſaluting, he brought home (in winter to the fire) made them ſit down, and with a cordial affection, which appeared in his whole behaviour, inſtructed them in the chief points of Chriſtianity. While they ſat at table, he ſerved them himſelf, ſetting before them with his own hands the diſhes brought in by his ſervants and children. After dinner, he waited on them himſelf to the gate, and diſmiſſed them with an alms. This he continued to his death, and when he could not do it in perſon, his lady did the ſame to ſo many poor women.

3. Beſides many other charities at his own houſe, he endeavoured the general relief of all the poor in *Paris*, and the parts adjacent; buſied himſelf

himſelf to underſtand their wants, ſtudied ways of redreſs, and carefully purſued them. What he could not accompliſh himſelf, he commended to others, ſpake for them, begged for them, bought neceſſaries for them; laboured to eſtabliſh ſettled courſes of living for men and children that were deſtitute, and when he could not at preſent provide for them abroad, maintained them at his own houſe till he could.

4. He was the firſt that motioned ſome relief for the poor *Engliſh*, driven by perſecution out their own country. He engaged perſons of quality in the purchaſing of lands for their ſubſiſtence. When it was done, himſelf undertook the charge of diſtributing one part of this charity. This he performed, monthly, going to them a foot, and commonly alone entering their chamber, he ſaluted them with all tenderneſs and reſpect, and gave them their allowance wrapt up in a paper.

* 5. In all his viſits to the poor, after a general ſurvey of their wants, he examined in particular as well their ſpiritual as bodily neceſſities; and endeavoured in the firſt place to mark their inclinations, their paſſions, their ill habits; what vices were predominant in them, and what were their chief infirmities: that like a prudent phyſician he might apply fit remedies, and teach them how to make the true uſe of their poverty.

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6. As to their temporal neceſſities, he conſidered the capacity, induſtry, trade or employment of each: for tradeſmen, he conſidered what tools or materials were neceſſary to ſet them to work. Theſe he provided, either redeeming their own, or buying new. He then gave them proviſions for two or three days, and provided them work not only for themſelves, but alſo for their wives and children. Afterwards he bought ſome of their work, which he beſtowed in alms upon others, and took orders for the quick ſale of the reſt, coming to them from time time to ſee if all went well, and encourage them to take pains.

7. To theſe we may add, his charity to poor priſoners, whom he viſited, comforted, and relieved, and when he found it expedient for them, (which he always firſt conſidered) uſed all means for their enlargement.

8. There was in *Low-Normandy*, one who had been a priſoner for ſeveral years, and tho' innocent, was in great extremity. Many had endeavoured his releaſe but without ſucceſs, becauſe of a powerful adverſary. The thing being commended to M. *de Renty*, after a juſt information of the caſe, he committed the proſecution of it to his own advocate, made a report of it to the council, and went frequently in perſon to ſollicit it.

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9. But notwithſtanding, perceiving the poor man's cauſe to hang long, he changed his purpoſe, and writ to his adverſary, offering, if the buſineſs might be referred to him, to take a journey into *Normandy* immediately. When he came to the town, he went directly to the priſon, and after an exhortation to the priſoners, ſeconded by his alms, he told the poor man his deſign, and exhorted him to pray to God for a bleſſing on his endeavours, and to reſt in hope that by ſome means or other he ſhould ſhortly be delivered.

10. He then went to the other's houſe; whence he returned to the priſon for information on ſome difficulties that occurred. Finding all the priſoners together at their uſual devotions, he waited till they had done. Having then received information, he went back to the other, with whom he came to ſuch an agreement, that this poor man, after a world of miſery, during nine years impriſonment, was at length ſet at liberty. He maintained him eight days at his own houſe, adviſing and exhorting him every evening: and at his departure perſuaded him to go and ſee his (former) adverſary; whom he now found as tractable and friendly, as before he had been ſevere.

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SECT. III.

His charity to the ſick.

1. IF his charity to the poor was thus great, it was ſtill greater to ſuch poor as were ſick. He was not content to aſſiſt theſe in one or two ways; but they found in him, and often in one viſit, a benefactor, a phyſician, apothecary, ſurgeon, a paſtor, friend and ſervant.

2. In the year 1641, he learned to let blood, and ſeveral parts of ſurgery. He acquainted himſelf likewiſe with the manner of making up moſt ſorts of medicines; and he conſulted with a phyſician, by whom he was inſtructed in the principal parts of the art of phyſic. Whenever he went abroad, he had with him a ſurgeon's box, and powders for the cure of moſt ordinary diſeaſes; which he uſed with great dexterity, and with equal prudence, never advancing beyond his knowledge.

3. In his viſits to the ſick, he never ſhuned any ſervice neceſſary for them, and in his power to perform; as making their beds, helping them to bed, making their fire, ſetting in order their little houſhold-ſtuff; hoping thereby to win upon their affections, and draw them to God with more facility.

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4. In every family he took an opportunity to enquire whether God was ſerved there? And whether any quarrels or differences were among them, which he took care to make up without delay. And he never left any without providing for all their neceſſities, which he took notice of with incredible diligence, ſweetneſs, and reſpect; diſpenſing with other buſineſs, that he might have time to hear all their complaints.

5. Neither did he only viſit the ſick, but they alſo ſought him, and would find him out whereſoever he came, if they were able to go abroad. The ſick, the weak, the lame, or otherwiſe infirm, flocked to him from all quarters: he might often be ſeen encompaſſed with them; ſome requeſting his medicines, ſome his alms, ſome his counſel. He treated all, as a true diſciple of his great maſter, with the like diffuſive charity; and ſtood in the midſt of them with the like goodneſs and patience, endeavouring to do good, and to miniſter comfort to all.

6. Nor did his charity decline the care of thoſe diſeaſes which nature cannot behold without horror and averſion. During his ſtay at *Dijon*, he was informed of one, who having been among a company of ſoldiers, was left by them in ſo noiſome a condition, that none would come near her, and the perſon where ſhe lodged was going to turn her out of doors. He went inſtantly to the houſe, perſwaded them to keep her there, and hired a woman to attend her. Then he provided

vided her proper phyſic and nouriſhment, which he brought her with his own hands: in the mean time, reading to her every day, inſtructing and comforting her. By this means he at length not only retrieved her from the jaws of death, but induced her to ſpend the reſt of her life in a virtuous and Chriſtian manner.

SECT. IV.

His zeal for the ſalvation of his neighbour.

1 M. *de Renty* being continually inflamed with the love of God, inceſſantly ſought always, and uſed all means to make him more known and loved by all men, both here and eternally. And this his zeal had no bounds; it extended not only to all *France*, but to all the world; inſomuch that he ſaid to an intimate friend, "I am ready to ſerve all men, not excepting one, and to lay down my life for any one." He earneſtly deſired to enlighten with the knowledge of God, and inflame with his love, the whole world; of which *Paris* being as it were an epitome, he went through all the quarters and ſtreets of that vaſt city, ſearching out what he could remove or bring in, for the glory of God, and ſalvation of ſouls. And the ſame ſpirit which moved him hereto, bleſt his endea-

vours to rectify what was amiss, and to strengthen what was right. * This he did in so many several ways, as a man would think it impossible: but what cannot a man do that is zealous, disinterested, and full of God?

2. He performed what possibly he could in his own person, not sparing any pains, nor losing one moment: and where his power fell short, he engaged others: and in all places he laboured, as much as in him lay, to induce such as desired to follow Christ, to join together, and assist one another in working out both their own and their neighbour's salvation. Many such societies he established at *Caen*, at *Amines*, at *Dijon*, and in several parts of *Burgundy*; whose endeavours being animated by a true zeal for God, were blessed with unexpected success.

3. To one who was thus engaged, against the difficulties he met with, he writ to him thus:

" I am very sensible of the present storms that you endure; though there is no reason why men should alarm you thus, seeing they have no cause of reproach from your design, nor have you done any thing against the gospel: yet I do not wonder at these crosses. 'Tis sufficient to know that you desire to follow Jesus Christ: therefore you must reckon contradiction to be your portion in these days of your flesh. Only be firm in your confidence in our Lord, suffering none of these storms to trouble you, or to obscure that light which hath moved you to, and guarded you in this

this business. God deliver you from the reasonings of flesh and blood, which at such times are apt to multiply upon us: be assured, that if you hearken not to them, God will manifest himself unto you; he will comfort and fortify you in faith, and in experience of the gift of his holy Spirit."

4. To another he writ thus: "Blessed for ever be the Holy Jesus, for the good beginning of those you mention. If the other had a little more courage to break her fetters, it would be a great step: and surely there needs not so much deliberation to give up ourselves to him, although he be to the *Jews* a stumbling-block, and to the *Greeks* foolishness. Not that God hath any need of our good parts or excellent qualities, who commonly confounds the wisdom of the wise, by little things which he chuseth. Blessed be that littleness which is accounted weakness, and yet overthroweth all the power and prudence of the world."

* 5. We mentioned before his endeavour to reform trades from the abuses and corruptions which, in process of time, they had contracted, and to sanctify them, that some at least in each might live like the primitive Christians, in common; deducting from their stock only their necessary maintenance, and bestowing the rest on the poor. And, at length, he in part effected it; so that there are now two companies in *Paris*, one of taylors, the other of shoemakers, and of

theſe in ſeveral quarters of the city, (and the like there are at *Thouloufe*) who live in community; riſing, eating, working and praying together morning and evening: calling each other brothers, and living together in the ſtricteſt unity and concord.

6. Paſſing one day by the hoſpital of St. *Gervaſe*, and hearing it was devoted to the lodging of poor travellers, he deſired leave of the ſuperior to inſtruct them, in the evening when they where met together. And this he did from that time, every night, coming thither on foot, and commonly alone, ſummer and winter. After inſtructing them, he joined with them in prayer, which he concluded with his alms. And this he continued many years, till ſome Churchmen, moved by his example, undertook that work, which they continue to this day.

* 7. His tenderneſs of heart to theſe poor people was exceeding great, joined with ſuch humility as cannot eaſily be expreſſed. When he met any one at the hoſpital, he ſaluted him with great reſpect, put him before him, and talked with him bare-headed. If any kneeled to him, he did the like to them, and continued on his knees till they roſe firſt. One of them obſerving him diligently, and knowing him to be the Lord of the place where he himſelf lived, was deeply affected at the ſight, and came and fell at his feet: M. *de Renty* did the like to him,

and

and continued in that poſture a long time, reſolving not to riſe before the poor man.

* 8. Going one day to viſit the holy place of *Monmatre*, after his prayers ſaid in the church, he retired into a deſolate part of the mountain, near a little ſpring. There he kneeled down to prayer, and that ended, dined on a piece of bread and a draught of water. After dinner he took out his teſtament, and read a chapter on his knees, bare-headed, with extraordinary reverence. Juſt then came a poor man, ſaying, his prayers. M. *de Renty* roſe up to ſalute him, and fell into a diſcourſe with him concerning God, and that ſo powerfully, that the poor man ſtriking his breaſt, fell down upon the ground to adore that great God. Immediately after, came a poor maid to draw water at the well, whom he aſked, What ſhe was? She anſwered, a ſervant, " But do you know, ſaid he, you are a Chriſtian, and to what end you was created?" Whence he took occaſion ſo to inſtruct her, that confeſſing ſhe had never before thought of the end of her creation, ſhe promiſed from thenceforth deeply to conſider, and ſeriouſly to purſue it.

9. In his firſt return from *Dijon*, he ſtopped three or four times in the way, to inſtruct the poor paſſengers; and once went out of the road, to ſhew ſome labourers in the field, how to ſanctify the work they were about.

10. A young maid in *Paris*, having been very cruelly uſed by her uncle, fell into ſuch a diſorder, that in a fury ſhe accuſed our Saviour as the cauſe of her miſery, for abandoning her to ſuch a man. In this horrible condition, ſhe received the ſacrament ſeveral times in a day; on purpoſe to do deſpight to our Saviour, and provoke him to finiſh her deſtruction. M. *de Renty* was no ſooner informed of this, than he haſted to find her out; as he did, after eight days ſearch, in the very act of communicating. He immediately conveyed her thence, and took ſo great care both of her ſoul and body, that ſhe returned to herſelf, and gave ample teſtimonies of her repentance.

11. As the deſign of advancing the ſalvation of men, is attended with much doing and much ſuffering, it is neceſſary for him that undertakes it, to fortify himſelf with courage and patience; and both theſe were moſt eminently in M. *de Renty*, being, in the firſt place, full of courage, reſolute. and laborious; employing his body as if he had two more in reſerve when that was ſpent; diſpatching more buſineſs in one half-hour, than others did in many days. Very bold he was in entering upon difficulties, and quick in extricating himſelf from them.

12. A lady who had left much to pious uſes, made him her executor. Being informed, her friends, men of eminent power, were much diſpleaſed, he replied, " I never moved her to beſtow

ſtow any of her eſtate this way; but ſince her piety has prompted her to it, I ſhall not be diſmayed with any power that ſhall oppoſe it: my care is to perform her will, and for other things I take no thought."

13. Seeing one day ſome gentlemen fighting, he threw himſelf between their ſwords, laying hold on thoſe who ſeemed moſt outrageous. At firſt they quarrelled with him; but in a ſhort time were friends, both with him, and with one another.

* 14. His zeal was accompanied, ſecondly, with unparalleled patience; a virtue highly requiſite for him that would ſave the ſouls of men; ſeeing he muſt endeavour to win their hearts, at which he is to make his firſt entrance; not following his own will or inclinations, but theirs; becoming all things to all men; waiting long for their converſion, and attending (without being tired and diſcouraged, though by all his labour he ſhould gain but little ground) the favourable moments wherein they may yield to his motives. He muſt, like this holy man, not only be willing to endure hunger, thirſt, heat, cold, wet, wearineſs and other outward pains, inſeparably attendant on employments of this nature; but alſo the importunities, complaints, paſſions, the repulſes, the contempts and injuries that are continually to be expected in them.

15. While he was employed in inſtructing the poor travellers in the hoſpital of St. *Gervaſe*, a

man who was ſettled there, looking upon it as an intruſion into his office, came to him, as he was in the midſt of the poor, and with many injurious and reproachful words, forbad him to come any more. M. *de Renty* having heard him without any emotion, replied, "The poor people had much need of inſtruction; and ſince he would not be at the pains of it himſelf, he prayed him not to hinder one that would." This did not ſatisfy him at all, but he came four days together to drive out M. *de Renty*, interrupting him as ſoon as he began; but he ſtill received him with the ſame ſpirit, and at length overcame evil with good.

16. One day he viſited a perſon who, from a groundleſs ſuſpicion, had cruelly uſed his wife; who underſtanding his buſineſs, entertained him very coarſely, giving him much opprobrious language, lifting up his hand to ſtrike him, and offering to thruſt him out of doors. M. *de Renty* replied not one word, but after ſome time, drew near again, embraced him, and accoſted him with ſuch ſoft language, that he was perſwaded, at length, to go to confeſſion, which he had not done in twelve years before, and to be fully reconciled to his wife; inſomuch that he lived and died a good Chriſtian.

17. Another time, viſiting a poor, old man that was ſick, he began, as uſual, to ſpeak of ſpiritual things. But the old man, inſtead of liſtning, fell into a paſſion, telling him, he underſtood

ſtood thoſe things better than he. M. *de Renty* told him, he would be glad to be inſtructed; and after a great deal of patience, and attention, taking advantage from ſome things in that weak diſcourſe, to convince and inform him better, he proceeded ſo happily, that the reſt of his days he led a truly Chriſtian life.

18. His patience in bearing with the faults and imperfections of others, as it was truly exemplary, ſo it never took away, or weakened his deſire to correct them, for which he only waited a proper occaſion. When he intended to reprove another, he commonly firſt accuſed himſelf, to prepare them by his example. Having ſuch an intention, he began a diſcourſe of that openneſs with which Chriſtians ought to tell one another the truth; for want of which we grow grey in our vices, and often carry them with us to our graves; ſaying, "He ſhould hold himſelf extreamly obliged to any who would ſhew him that kindneſs. His friend finding his heart exceedingly ſoftened, beſought him to deal freely and plainly with him, in telling him whatſoever he ſaw amiſs in him; which thing then he did.

* 19. But his patience did not in the leaſt break in upon that fortitude, which is often requiſite in the things of God, for the good of our neighbour, and for the worthy preſerving of our juſt authority. He knew ſeverity muſt be uſed ſometimes, eſpecially when we have to do with ſtubborn offenders; and accordingly adviſed a friend, concerning a third perſon, "Take heed

of humbling yourself before that man; the abasing yourself in this case, would both prejudice him, and the cause of God. Reprove him severely and roundly."

20. And not in these instances only, but in all others, his zeal was accompanied both with freedom and prudence. For though his humility has concealed many of his inward graces and outward actions, yet many likewise has his zeal brought to light, where he judged it necessary for the glory of God, or the good of his neighbour: concerning which he thus wrote to a virtuous lady:

"Give me leave to speak my thoughts of that liberty we ought to use, in communicating freely the gifts of God bestowed upon us, to such persons as may reap fruit from them; not stifling them in ourselves, whereby we obstruct a second fruit, which God expects from his graces. * We should consider ourselves set in the world as a chrystal, which, placed in the middle of the universe, would give free passage to all the light which it receives from above: so ought we to impart all the talents we receive, and this without disguise, or the least claim of propriety.

* "Farther: as the chrystal, if several torches were set under it, would transmit the beams of them all towards heaven: so whatever honours or commendations we receive from below, should freely pass through us up to God; for God hath therefore bestowed upon us such things

as

as are praiſe-worthy, not that the praiſe thereof ſhould reſt upon us, but that it may paſs through us to him, that he may bleſſed and praiſed in all things."

21. Yet his zeal, though free, was not ſo indiſcreet, as to be its own herald upon every appearance of doing good; but was very circumſpect in weighing all circumſtances. Accordingly, in the ſame letter, he gives this wiſe advice, touching the order and meaſure which are neceſſary to be obſerved in this communication.

"To ſome we muſt lay open our hearts freely and exactly; to others more reſervedly; to others we ſhould be altogether locked up, concealing from them what we ſee no diſpoſition in them to make a good uſe of."

* 22. Zeal indeed ſhould be always attended with prudence, to conſider things well, and execute them in the beſt manner; to prevent miſchiefs, or redreſs them with as much of ſweetneſs, and as little acrimony as poſſible: and in deſperate caſes, or where the cure would prove worſe than the diſeaſe, to ſuffer and paſs them over; ſome ſouls having defects, as it were, incorrigible, which God permits to perfect them by humility; and others likewiſe, that have an intercourſe with them, by patience and charity.

* 23. One great point of prudence requiſite in a zealous man, is, neither to hurt his body by too much labour, nor his mind with too much buſineſs. As to the latter of theſe, M. *de Renty*

took especial care, so to manage all his works of charity, that his piety might not be hindered but advanced thereby, indispensably performing all his exercises of devotion; and while he conversed most with his neighbour, reserving a considerable part, both of the day and night, for conversing with God. As to the other, he thus expressed himself to a clergyman, who had impaired his health by extreme labour:

"Give me leave, Sir, to tell you plainly, that you should not impose too much upon yourself, lest for want of moderation, you render yourself altogether unserviceable. The enemy usually takes no small advantage of such free and well-disposed natures; you are not your own, but a debtor to all men. Preserve yourself therefore, not by indulging your body, but by laying upon it no more than it is able to bear."

24. Being at *City*, in the latter end of the year 1642, he had a strong impression upon his spirit, that at his return to *Paris*, he should find a new employment about the poor, and be much taken up therein. Accordingly, two days after his return thither, some persons came to advise with him, about a course of relieving all such poor in the city, as were ashamed to beg. He undertook to visit a fourth part of them, and to assist them according to their necessities. An employment sufficient to take up the whole time of one man, which yet he performed, notwithstanding the multitude of his other occupations; so that

that we must say, without a special assistance, he could not have done and suffered what he did; but God, who hath limited our strength of body, can increase it when and how he pleaseth.

25. Sometimes he received before-hand only a present impulse of something to be done, without any particular discovery. As when he was much pressed in spirit to go to *Pontois*, without understanding any reason for it; yet, believing it to be the call of God, he immediately undertook the journey; where unexpectedly he met with a nobleman of great quality, who was come from a province far distant, on purpose to be instructed by M. *de Renty*, how to serve God, which he had, till then, little known, and less practised.

26. But though this great servant of God had an excellent faculty of assisting all, yet was he more eminently assistant to some particular persons, for the healing their souls, and leading them on apace in the narrow way of perfection. I shall mention one only, the Countess of *Chatres*, who being deep in the affections of the world, as are most young ladies of her quality, it pleased God to inspire her with a desire to ask advice of M. *de Renty*; this he gave her with so happy success, that he himself was astonished at it. In less than a year, she was so perfectly disengaged from all those little conveniences and accommodations, which our ladies perswade themselves are absolutely necessary, that one offering her

her ſomething of this kind, which ſhe was formerly fond of, ſhe anſwered, " I thank God, I have quitted this, and many more things, for the love of God, and yet find no want at all."

27. God gave him light to diſcern her proper way, how to renounce herſelf, and advance in the paths of ſolid virtue, and to ſupport her in great inward afflictions. And ſhe, on her part, reſigned up herſelf to his guidance, and forced herſelf to put his advice in execution: a thing very requiſite in thoſe who would make uſe of the conduct of others to good purpoſe.

* 28. Though this happy intercourſe, accompanied with ſuch ſignal bleſſings, had contracted a ſtrict and perfect friendſhip between them, yet he was very wary and reſerved in his converſation with her; viſiting her only when the work of God required it, and neither ſpeaking nor ſtaying with her any longer than was preciſely neceſſary. This ſhe thought a little harſh, and complained of it to a friend, whom ſhe knew to have ſome power with him, ſaying, " M. *de Renty* extremely mortifies me with his civilities and reſervedneſs. I have great need to ſee him often, and yet cannot obtain it. Nay, when we are together, he will not ſit down, except when I am ſick, or not able to ſtand any longer; and always with his hat in his hand. I beg you to tell him, what out of reſpect I dare not, what inquietude I ſuffer, to ſee his behaviour ſuch toward

ward me, who ought to be continually under his feet."

The perſon acquainting him with this, he anſwered, "I proceed in this manner becauſe my duty to God and to the Counteſs of *Chatres* require it. My Saviour obliges me to converſe with her; but I muſt do no more than what is neceſſary, and ſo retire, for which this poſture is moſt convenient. If we ſat down, we ſhould forget ourſelves, and talk more than is neceſſary, and perhaps paſs on to things unprofitable: therefore we ought both to ſtand upon our guard."

29. Thoſe who undertake the conduct of ſouls, ought ſeriouſly to conſider this anſwer; and to be fully perſuaded, that the buſineſs does not conſiſt in ſpeaking much to them, but in diſpoſing them to ſpeak to God, and in making them fit for God to ſpeak to them.

30. In the year 1647, having viſited one afflicted with great pains, he thus writ to his director:

"I have been with the perſon you know of, and have told her what I thought ſuitable to her condition. I acquainted her how we ought to lay this ſure foundation, that we are nothing but weakneſs and miſery itſelf; and that God from this inſufficiency of ourſelves to all good, means to extract humility and diffidence of ourſelves, obliging us thereby to fly to his Son, to find ſtrength

ſtrength in him, and a remedy for all our miſeries.

" As concerning myſelf, I have not much to ſay. Only I find within myſelf, by the mercy of God, a great tranquility in his preſence, through the Spirit of Jeſus Chriſt, and ſuch an inward experience of eternal life, as I am not able to expreſs. Yet I find myſelf, ſo naked and barren that I wonder at the condition I am in, and by which I diſcourſe. In my converſe with this perſon, I begun my ſpeech, not knowing how to purſue it. After the ſecond ſentence I had not the leaſt foreſight of what ſhould be the third; and ſo of the reſt. Not but that I ſeem to have a perfect knowledge of the things I ſpeak, in ſuch a manner as I am capable of it. But I only utter what is given me, and in the ſame way as it is communicated, I communicate it to others." -

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CHAP. IX.

His outward behaviour, and conduct of buſineſs.

1. M. *de Renty* being ſenſible, that even our outward behaviour is of great conſequence in the ſervice of our neighbour, being that which makes the firſt impreſſion upon them, did whatever he could for the well compoſing his

his exterior, keeping his geſtures, motions, looks, and all parts of his converſation in ſuch a harmony, as he judged fitteſt to draw his neighbour to God.

* 2. He was very modeſt, always calm and inviolably equal. " Among all the things I obſerved in M. *de Renty*, (ſays one of his intimate friends) what firſt affected me was, his rare modeſty and great evenneſs of behaviour. There was ſomething in his looks which carried ſo much reverence in it one might eaſily judge, he was always actually in the preſence of God."

3. In every condition or employment whatſoever, he was the ſame in his looks, geſtures, words and actions, whether alone or in company, with rich or poor, ſtrangers or friends, before his children or ſervants, yea even before his footman, in the country or town, at the table, and every where.

4. And ſuch a conſtant equality was the more obſervable, becauſe of his natural diſpoſition, which was not ſlow, heavy and phlegmatick, but cholerick, hot and active. But the exact and perpetual care he had over himſelf, had wholly inverted his nature, and brought him to a behaviour, as well as temper, directly oppoſite to thoſe he took from his mother's womb.

5. Another of his friends writes of him thus: " That which pleaſed me moſt in him was, His great recollection and intimate union with God: attended

attended with ſuch a wonderful peace of mind, as ſhone forth in his countenance, and begot a a kind of devotion in his beholders. This union, methought, was ever the ſame, without, any ſign of diſtraction or levity, or any word not neceſſary, no complaiſance or human regard ever forcing him to ſcatter his ſpirit. Not but he was full of civility; but ſtill ſo as to look more within himſelf than without."

6. And indeed this continual preſence of God, ſo wholly took up his ſpirit, that no unuſual accident or object, or any thing rare or extraordinary could divert him. I never ſaw him admire any thing in the world, nor fix his eys upon any curioſity whatever. And his gait in the ſtreets was ſo recollected, modeſt and equal, without gazing on any thing, that a man might ſee Jeſus Chriſt was his way, his employment, and his all.

7. In his ſpeech he was very reſolved, by choice as well as by nature. In whatever company it concerned him to ſpeak, he did ſo in his courſe, with a compoſed demeanor, and words few, but material. He was never known forward or eagar to ſpeak, or in ſpeaking to do it with a higher tone than ordinary. If he gave an account of any buſineſs, he did it ſo briefly, and in words ſo pertinent, that it was a very hard matter to find one that ſpoke better, and yet leſs than he.

8. Things

8. Things that were unprofitable, or the news of the times, were never the ſubject of his diſcourſe: but always ſomething pertaining to the kingdom of God. And when the converſation was diverted to worldly things, he either took leave of the company or ſtole away without.

9. And when he talked even of good things, it was with care and moderation: ſaying, There was much need of ſparingneſs and ſobriety, when we ſpeak even of the things of God, leſt it turn to no good account: and that it was a great trouble to him, when among ſerious perſons to hear them often ſpend precious time in talking of virtue at large, and to find them departing from ſuch conferences, with dry, empty, and diſſipated ſpirits."

10. As to conduct of buſineſs, his method was, ſeriouſly to conſider things, before any reſolution, and if after his own ſenſe was given, he found another's to be better he readily quitted his own. After he had reſolved, he was prompt, firm, and conſtant in the execution of it. But ſometimes, when he had gone through the difficulties of a deſign, he left it to a friend to finiſh; not out of inconſtancy, but to gain time for undertaking more, as well as to avoid the honour of it.

11. In all affairs that concerned the ſervice of God, he had an immoveable conſtancy. And beſides the force of his words, there appeared in his face an extraordinary aſſurance, (though his ordinary deportment was always ſweet and

quiet)

quiet) which particularly appeared in all meetings, whereby he manifeſted ſuch a ſpirit that thoſe who beheld him, felt themſelves ſtruck with awful regard. His propoſals generally carried ſo much light and force in them, that all were conſtrained to acquieſce in his determination. But if any diſputed his reaſons he knew how to enforce them; and if they chanced to make another reply, (which was a thing that exceeding rarely happened) he ſaid not one word more, but his very ſilence, and the ſteadineſs of his countenance, reſtrained any further diſpute. The meeting ended, he would go to that perſon and aſk his pardon; informing him. "That what he aimed at, was, not to make good his opinion but to advance the cauſe of God; in all other things he was ready to yield to every one."

* 12. But of all things he took care, not to overcharge himſelf with buſineſs, to the prejudice of his piety. He knew that outward employments, even the moſt holy, may be hindrances to inward holineſs. Wherefore he was careful not to overburden himſelf with them, and very vigilant, that they ſhould not diſtract and diſſipate him, nor ſecularize his ſoul, but ſerve only as means to elevate and unite him more to God.

* 13. And God ſo bleſſed him therein, that in the multitude of buſineſs, he was ſtill in a continual recollection. A familiar friend aſking him, Whether in that throng of employments, he

he obſerved his uſual two hours of prayer; he anſwered, "When I can, I keep three hours, ſometimes four or five; but when occaſion offers to ſerve my neighbour, I eaſily quit them, for God of his mercy hath given me the grace, to be inſeparably with him, even in the crowd of buſineſs." To the ſame purpoſe he writ to his director; "I continue my devotion out of the time and place of prayer, even in the midſt of converſe and buſineſs: and I tell you ſincerely, tho' I perform every thing ſo ill, yet I find little difference of times for prayer, being recollected continually." And the ſame might be gathered (as was obſerved before) from his modeſty and compoſed countenance, clearly evidencing, that his ſoul was wholly and conſtantly in appplication to God, from whom he drew light and ſtrength, for the conduct of all his buſineſs. Of which he thus wrote to his director; "My recollection hinders no buſineſs at all, but furthers it. Without it I ſhould have a ſollicitous deſire of doing all myſelf: whereas I now act in a moſt calm way, in which I have no ſhare; for it is our Lord that doth all." In another letter thus; "Finding myſelf one day much burthened with variety of buſineſſes, I had a deſire to draw off my mind wholly; and at the ſame inſtant it was done. Since that time they create me no trouble, and I diſpatch them more readily without thinking of them. This grace hath been often renewed in me, (although in ſeveral manners)

which

which I acknowledge to be very great, becauſe it preſerves me diſengaged, even in the multiplicity of buſineſs."

* 14. If after he had done his part, any deſign miſcarried, he reſted well ſatisfied. On ſuch an occaſion he thus writ to a friend; "We may take up good deſigns, and God often inſpires them; yet when he is pleaſed to permit a contrary event, we muſt adore his ſecret will, which brings more of mercy in the croſſing of them, than if they had ſucceeded. We ſhould always be jealous over our ſpirit, that it fix not upon any thing." And again, "Our Lord has his deſigns, which he effects by ſuch means as we would not at all make choice of: The reaſon is, becauſe he would break our wills, and abate our dependencies upon earth. Therefore he often croſſes our beſt undertakings, being more jealous of the ſacrifice of our hearts, than any thing elſe, how ſpecious ſo ever."

15. I cannot better conclude this chapter, than with a letter writ to his director on this ſubject:

"For theſe three or four months I have been, as it were, continually employed in outward works; as removing from place to place, new building a church, taking care of the ſick, reconciling differences, conferring with all ſorts of people. Yeſterday hearing thoſe words of the goſpel read, "Thou art troubled about many things," it was ſaid to my heart, "Thou art not troubled

troubled about many things," giving me to underſtand, that the things we are employed upon, according to the will of God, do not create us that trouble; and that *Martha* was not reproved for doing the work, but for doing it too ſolliciteuſly. Our Saviour intimating to her, that no buſineſs ſhould be done with inordinate agitation of ſpirit. Since our great buſineſs is, to hear the eternal word, and act nothing with diſturbance, but all in peace by his Spirit."

* "I received hereby a great ſupport in the performance of theſe petty exterior offices, and made no difficulty at all to yield myſelf up to this holily diſordered divine order. At the ſame time I enjoyed ſuch a ſenſible impreſſion of God, yet excelling all ſenſe, that if I had been thrown like a bowl, I could never have loſt the ſight of my God. Our Lord turns this bowl in a ſtrange manner, even as it pleaſeth him. And theſe ſeveral turnings are all for the ſoul's advantage, whereby ſhe is faſhioned for every occaſion, that ſhe may do nothing for or by herſelf; but all for God, and according to him.

"I ſee likewiſe that one whom God employs in theſe low affairs, if he follow them with the ſame fidelity, is as acceptable to God, as one that is employed in the moſt noble functions. Will nothing pleaſe you but to convert worlds? You ſhall be content to carry ſtones; and ſometimes to ſit ſtill and do nothing. You are then to offer the ſacrifice of patience. And I believe it

is

is a thoufand times more rare, to find a foul thus faithful in patience, and content to do no more than God would have him, than faithful in actions that appear abroad.

" I have one word more to tell you ; which is, that I am really aſhamed and confounded, that I do no more for God : which indeed, with the fenſe of my unfitneſs for any thing that is good, would work me much torment, did I not conſider, He is all-ſufficient, and doth with us as he pleaſeth."

CHAP. X.

Of his death.

1. ON the 11th of *April*, 1649, he found himſelf very ill, and having concealed his ſickneſs five days, was then conſtrained to take his bed. He endured great pains all over his body, with which his mind too was ſo much affected, that he profeſt, if God had not aſſiſted him againſt the ravings of his imagination, he ſhould have ſpoken more extravagancies than any madman. " There was much, he ſaid, in ſuch a condition to humble him. But it was the duty of a ſinner to honour God, in all conditions wherein he ſhould place him."

2. During

2. During these great pains and torments, and during the whole course of his sickness, his ordinary employment consisted in affectionate elevations of his soul to God, in thoughts and words of blessing, praise, and submission to whatsoever was laid upon him, and of meekness and perfect obedience to all that attended, and had the care of him, with such a humble and contented spirit, that he thought all well done, though sometimes it was otherwise.

3. His patience never gave way to any complaint. And when his keeper, who was of the hospital of charity, with whom he had visited so many poor and sick, importuned him to declare his pain, * " O sister, said he, how does the love of God wipe away all pain? The servants of God suffer nothing." Another friend asking, if his pain was not great? He answered, no. The other replied, " He thought it was." " It is true, saith he, that I am much clogged with my disease; but I feel it not, because I do not think of it."

4. Being urged to take some sweet things, he refused, saying, " These make little for life or for death. Yet he refused not physic, but took it with a chearful countenance, though it was very bitter, and he had a great difficulty in swallowing. Indeed when one told him of another medicine which had done great cures, he answered, " Patience is a sovereign remedy," intimat-

ing his unwillingneſs to try it. Yet when it was brought, he took it without any reluctance.

5. His ſickneſs increaſing more and more, yet he never called for any thing to refreſh him: and when they had forced clean ſheets upon his bed, and a pillow, which he had before refuſed, he ſaid, "Lo! Here lies a gentleman at his eaſe."

*6. Feeling ſome joy ariſe in him, upon the ſight of a perſon of his acquaintance, with whom he had held a ſtrict correſpondence in ſpiritual things, who came out of the country on purpoſe to viſit him: he immediately repeated thrice over, with great fervour, "I deſire nothing more but God."

7. Reflecting on the poor, the conſtant objects of his tendereſt care, he ſaid to his lady, "I recommend the poor to you. Will not you have a great care of them? You will perform it better than I. Fear nothing: what you give to them, will not leſſen the reſt."

8. The greateſt part of the firſt week of his illneſs, and ſome part of the ſecond likewiſe, was ſpent by him in works of mercy, appointing of alms, and giving orders for letters to be writ into ſeveral provinces, about buſineſs of charity wherewith he ſtood charged, and whereof he gave an exact account.

9. Many perſons of quality coming to viſit him, he received them with much civility, but not without ſome concern, becauſe moſt of thoſe viſits

viſits drew on diſcourſe of worldly things. "They come hither, ſaid he, to talk philoſophy; of which I have no need." And another time his expreſſion was,

"A Chriſtian ſhould talk little."

*10. A lady of great piety coming to viſit him ſaid, "Sir, I would with all my heart lay down my life to ſave yours." He replied with a chearful look, and eyes lifted up to heaven, "To die is not to be loſt. Our converſation and union will hereafter be more near and intimate." She, ſaid, "But, Sir, if it pleaſed God to reſtore your health, and continue you longer with us; do not you deſire it? St. *Martin* deſired to live upon theſe terms." He anſwered, O Madam, there is no compariſon between a ſaint and a ſinner! The will of God be done."

11. The third day of his ſickneſs he deſired his director might be ſent for. And being aſked, if he found himſelf worſe? He anſwered, "No; but in a buſineſs of this conſequence, it is not ſafe to delay, for fear of a ſurprizal, the judgment and memory being both ſo ſubject to decay." The next day he made his confeſſion, the day after he confeſſed again, and almoſt every day till his death.

12. The paſtor of his pariſh having adminiſtered to him the Holy Communion, and obſerving his deep ſilence, not ſpeaking one word; but

only with profound humility, "My God, my God, pardon me; I am a great ſinner!" He aſked him the reaſon, why he ſpake ſo little, and did not apply himſelf to thoſe who were well-pleaſed to hear him? "It is not fitting, ſaid he, to ſpeak in the preſence of him whom I have received, nor take up any room in thoſe hearts, which ought to be filled only with God." He added, * "My ſpirit is now applied to that joy, which a creature ought to have, to ſee himſelf upon the point of being re-united to his firſt principle, and his laſt end."

13. The ſame day after dinner, one told him, "It was fit to uſe ſome diverſion from his ſerious thoughts; the phyſicians judging his diſeaſe to have much of melancholy in it." To whom he replied, "I never had any joy comparable to that I have felt this day." He aſked him, for what cauſe? "To think, ſaid he, that I am going to be united with my God." He added earneſtly, "I deſire to be diſſolved, and to be with Chriſt. The Spirit and the bride ſay, Come; and let him that heareth ſay, Come. And he that thirſteth, Let him come. Behold I come quickly. Amen; Come Lord Jeſus!"

* 14. About noon, he deſired his window might be ſet open, that he might behold the brightneſs of the day: which being done, he cried out, "O bright day of eternity! How this ſun-ſhine chears me! Helping me to meditate on that day, which ſhall never have night!"

15. The

* 15. The more his ſickneſs increaſed, the more he ſtrove to unite himſelf to God by prayer, imitating his maſter, who in the ſtrength of his agony, prayed the more earneſtly. And when the violence of his diſeaſe ſo oppreſt him, that he had need of greater ſtraining, to keep his mind fixed upon God, he cried out,

" Courage, courage! Eternity is at hand!"

16. Many ſuch ſpeeches he uttered with incredible fervor, tho' he could not pronounce them diſtinctly, by reaſon of the extreme dryneſs of his throat, occaſioned by the fever. At laſt, ſtopping his ſpeech, he fixed his eyes ſtedfaſtly on heaven, for a quarter of an hour together, with a ſmiling look, and full of reverence, as if he ſaw ſome extraordinary ſight. After which gathering all his ſtrength, he ſat up in his bed, took off his cap, and holding it in his hand, ſaid, (with words half ſtifled in his throat, as well by the ardor of his ſpirit, as the weakneſs of his body)

" I adore you, I adore you."

17. The curate having uſed the ſervice of the church, to which he attended with great devotion, anſwering to every prayer, aſked him, if he would not give a bleſſing to his children? He

anſwered, " How ſo, good Sir, ſhall I preſume to give a bleſſing in your preſence? I ſhould be happy to receive one from you" But being urged thereto, and told the church allowed it, he lifted up his hands and eyes to heaven, ſaying,

" May it pleaſe God to bleſs you and to preſerve you by his grace from the malignity of the world, that you may have no part therein! And above all, my children, may you live in the fear and love of God, and yield due obedience to your mother!"

18. On *Saturday*, about half an hour paſt ten in the forenoon, been juſt recovered out of a violent convulſion, looking attentively on thoſe that were preſent, he made ſigns with his hands, head, and eyes, with a pleaſant countenance, for an intimate friend to come near him. Which being done, he ſaid,

" Sir, I have one word to ſay to you before I die: (then pauſing a little to recover his ſtrength, he teſtified his affection to him, but in words that could not diſtinctly be underſtood. At length raiſing his voice, and ſpeaking more articulately, he went on) " The perfection of a Chriſtian life, is to be united to God by faith. Let us not entangle ourſelves in novelties. Let us adore his conduct over us, and continue faithful to him unto the end. Let us adhere to that one God, crucified for our ſalvation. Let us unite all our actions

actions, and all that is in us to his merits; hoping that if we continue faithful to him by his grace, we shall be partakers of the glory of his Father. I hope we shall there see one another one day, which shall never have an end."

19. Some time after, fixing his eyes upon heaven, he said, "The holy Jesus, where is he?" They brought him his picture, which he affectionately kissed. Then turning himself he presently entered his last agony; which held about a quarter of an hour, the greatest part of which he spent in pronouncing the name of Jesus; making as well as he could, acts of resignation, and commending his spirit to God: After which he expired sweetly, and his holy soul departed to its place of rest.

20. Thus lived and died M. *de Renty*, one of the most glorious lights God hath bestowed upon his church in our age. He died at *Paris*, in the 37th year of his age, the 24th of *April* 1649, about noon. We have great reason to admire the secret counsels of God, in taking out of the world, in the flower of his age, a man so qualified to advance the honour of God, and the good of his neighbour. But when we say, it was the hand of God, all things are therein concluded. Hereby he is pleased to let us know, that he hath no need of us for the advancing his glory; and that when he does use us as instruments therein, we ought to behave with

all humility in his presence. He hath transflated him to another place, where he glorifies his majesty with greater perfection; and where he waits for us to glorify and love, together with him, God the Father, the Son, and the Holy Ghost, to all eternity! *Amen!*

Au

An EXTRACT from the

LIFE and DEATH of

THOMAS WALSH.

THE INTRODUCTION.

THE exceeding riches of the grace of God our Saviour, and the effectual working of his mighty power, have in all ages ſhone moſt conſpicuouſly in the holy lives and exemplary converſation of his eminent ſervants, *the excellent of the earth*; with whom are his peculiar delights.

And although, ſtrictly ſpeaking, He only is *wiſe* and *good*, nevertheleſs, there is a ſenſe in which goodneſs is with propriety aſcribed both to angels and to men. This conſiſts in their reſemblance of him who is the ſource and model of all goodneſs, holineſs, and perfection; as proceeding from his fulneſs, whence life and bleſſedneſs flow to every creature, whether in heaven or in earth.

Of this kind the ſcriptures furniſh us with ſeveral examples, *Abraham*, *Enoch*, *Noah*, *Daniel* and *Job*, (beſide many others) are deſcribed in the Old Teſtament, as men walking before God, and perfect in their generation. And the eleventh chapter to the *Hebrews* contains little elſe than an account of ancient worthies, eminently remarkable for their faith, ſufferings, patience, and glorious end; who conſidering themſelves as ſtrangers and pilgrims in this world, ſought *a city which hath foundations, whoſe builder and maker is* God. And God, ſaith the apoſtle, *hath provided ſome better things for us, that they without us ſhould not be made perfect.*

The time would fail to mention particularly the names of all the eminently faithful, who have lived and adorned their profeſſion, ſince life and immortality have been brought to light by the goſpel. They are an innumerable company. It is enough for us to know, that if *any one loveth* God, *the ſame is known of him.* Their *names are written in the Lamb's book of life*, and ſhall at laſt be numbered amongſt his jewels.

When names, and ſects, and parties fall,
And thou, O Chriſt, art all in all!

Among the number of perſons eminent for their uſefulneſs and perſonal holineſs, which the preſent generation has produced, he, a part of whoſe life is here related, may juſtly be conſidered

ſidered as one; and his example is one, which in ſome reſpects may be ſaid to have its peculiar excellencies.

A circumſtantial detail of ſuch things as often find a place in this kind of writings, namely, family, childhood, education, ſtature, complexion, and a variety of common occurrences, is judged, as well tedious as foreign to the deſign of the work, which is to repreſent, principally what paſſed between God and his ſoul in the progreſs of his converſation and daily walking with God.

And yet neither is intelligence of this ſort wholly omitted; he has left a few particulars relative thereto, which will enable the reader to form ſome idea, as well of the former as latter part of his pilgrimage.

His prayer was, 'That this little book (meaning what is here called the *firſt part*, great part of which he wrote himſelf) 'may be made a bleſſing to all who ſhall read it; that the Lord Jeſus may make it a means of kindling holy deſire in their ſouls, and of ſtirring them up to the fear and love of God.'

PART the FIRST.

CHAP. I.

Of his birth and education.

THOMAS WALSH, was born in the year of our Lord 1730, at a place called *Bally Linn*, in the county, and within about ten miles of the city of *Limerick* in *Ireland*. His father, *Edmund Walſh*, was by occupation a carpenter, a man of tolerable education, and ſtrong natural underſtanding. His mother's name was *Helena Nougham*, born of reputable parents. They were both members of, and entirely biggotted to the church of *Rome*.

When about eight years old, he was put to ſchool to learn Engliſh (his mother tongue was *Iriſh*.) Afterwards he went to ſchool to one of his brothers (of whom he had ſeveral) by whom he was initiated into the *Latin* tongue. Having acquired its rudiments in ſome tolerable degree, he went afterwards into the neighbouring county of *Clare*, with a deſign to be put apprentice, his friends intending him to be of his father's trade.

But God in his adorable providence and unſearchable wiſdom, had, as the event ſhewed, other deſigns concerning him. Diſappointed therefore in

in this he returned to ſchool, and proceeded in his purſuit of learning; applying himſelf at preſent to the ſtudy of *Latin*, which he had but lately intermitted.

After he had made ſome conſiderable progreſs in this, he applied himſelf to the ſtudy of ſome parts of the *mathematicks*, for which he thought he had a better genius than for languages. He ſoon acquired the knowledge of arithmetic, both vulgar and decimal, meaſuring ſuperficies and ſolids, &c. And afterwards went to the city of *Limerick* in order to perfect himſelf in writing.

And now having continued at ſchool till about the nineteenth year of his age, and having acquired ſuch branches of literature as fitted him for being uſeful to others in the ſame way: he quitted ſchool, and ſet up one for himſelf, wanting neither ſcholars nor ability to inſtruct them, which he did with ſucceſs, during the time he continued his ſchool.

CHAP. II.

Of his religion, and the ſtruggle which he found between nature and grace, till the ſixteenth year of his age.

HIS parents (being as has been obſerved) members of, and ſtrongly attached to the church

church of *Rome*, brought him up in the ſame principles and communion, and took care that his mind ſhould be early furniſhed with the firſt and fundamental parts of what they judged his duty towards God.

'When (ſays he) I was young I learned the 'Lord's prayer, and *Ave Maria*, in *Iriſh*, together with the hundred and thirtieth pſalm in *La-'tin*; with the Popiſh augmentation thereto. And 'now I began to imbibe that uncharitable, anti-'ſcriptural opinion, that all diſſenters from the 'church of *Rome* were heretics, and in a ſtate 'of damnation. But, ſince the Lord hath en-'lightened my underſtanding, I am fully con-'vinced that therein I greatly erred, *not knowing 'the ſcriptures, neither the power of God.*

'I cannot but lament the caſe of thoſe pa-'rents, who alas! not knowing what they do, 'endeavour to inſtill into the minds of their 'children ſuch pernicious principles: and I do 'earneſtly intreat all children, as ſoon as they 'come to years of diſcretion, to examine, and 'judge for themſelves.

It pleaſed our Lord to work in his heart very early. He made him bear the yoke in his youth, and by his terrors reſtrained him from exceſs, and the great offence. 'Even while I was young 'and ignorant (ſays he) God was ſtriving with 'me, and often terrified my heart: eſpeci-'ally whenever I thought of the day of judg-'ment, and of eternity!

'At

'At those times especially, I frequently re-
'peated the prayers I had learnt. But alas! to
'how little purpose? While I prayed neither
'with the spirit, nor with understanding. My
'heart was hard and stubborn, and my under-
'standing was blind and foolish. I had no just
'conception either of God, or of religion. Nay,
'so great was my ignorance, that when I named
'our Saviour in *Irish*, I thought the name be-
'longed to some woman in heaven.

'While I was thus foolish, and blind *(even as a beast before thee!)* my fallen nature began 'powerfully to discover itself. The seed of the 'serpent working in my heart, broke forth in 'words and in deeds. Now pride, anger, and 'self-will especially, reigned over me. But alas! 'I then little knew that those accursed tempers 'proceeded from that source of universal disor-
'der, and all human miseries, *original sin*. I
'believed that this had brought temporal death
'into the world, and great disorder into the whole
'state of the visible creation: but of its subject-
'ing the soul to spiritual, and exposing it to eter-
'nal death, I had no apprehension. I had, it is
'true, conviction whenever I did amiss; told a
'lie, or fell into any other outward sin. But
'the Spirit of God, and the holy scriptures alone,
'I now plainly see, could convince me that my
'tempers deserved the damnation of hell. And
'hitherto I was ignorant of both.

'When

'When I was about eight years old, I began 'to love play, and divers other filly pleasures, 'spending the time I was out of school in catch-'ing of birds, playing at ball, and the like. 'My fondness for these occasioned my frequent-'ly breaking the sabbath, which I usually spent 'either in these vain amusements, or in reading 'some profane history, or other unprofitable 'book; and indeed no one so much as told me, 'that these kinds of employments were any vio-'lation of the Lord's day: my parents, like 'the rest of their neighbours, esteeming them 'innocent diversions, harmless amusements.

'I did not then know that I ought not on 'this day *to do mine own pleasure, to speak mine 'own words*, or think my own thoughts; that I 'ought to spend it wholly in glorifying God, by 'praying to him, hearing his word, and reading 'and meditating therein; *calling the sabbath a 'delight, the holy of the Lord, honourable.*† O 'the curse of ignorance and evil example! How 'many souls do these lead into the broad way of 'destruction! How happy would it have been 'for my poor soul, if I had known and *remem-'bered my Creator in the days of my youth!* Had I 'been *brought up in the nurture and admonition 'of the Lord*; had I *known the scriptures from 'my childhood!*‡ 'How would it have contri-'buted to prevent my wrong conceptions, and to 'regulate, at least, in some measure, my whole 'conduct.

'From

† Isa. lvi i. 13. ‡ Eccl. xii. 1. Eph. vi. 4. 2 Tim. iii. 15.

'From the tenth to the fourteenth year of my 'age, my corruptions increaſed, took deeper 'root, and more viſibly appeared in my whole 'converſation: and yet I was more regular and 'conſcientious in diſcharging my duty towards 'God. (So I was taught to call a dull form of 'words, part of which only were addreſſed to 'God, and the greateſt part to ſaints and angels.) 'My parents according to cuſtom brought me 'at the uſual times to the prieſt, who examined 'me concerning the *Pater Noſter*, *Ave Maria*, 'and *credo in Deum*, with ſome other rites of 'the church of *Rome*. But alas! to how little 'purpoſe? It made me neither wiſer, nor better. 'Some part, it is true, of what he taught me, 'was according to the word of God; but the 'greater part entirely repugnant thereto, and to 'all truth and righteouſneſs. But I knew not 'then how to diſtinguiſh between the truths of 'God, and the traditions of men, having had no 'knowledge of *the law and the teſtimony*, the 'only infallible touchſtone of doctrine and prac- 'tice. He might therefore have impoſed what- 'ever he pleaſed upon me; and the rather, as I 'was taught to believe whatever he ſaid, and to 'conſider it as coming from the mouth of God. 'Indeed I could not help obſerving even then, 'that ſeveral of thoſe reverend gentlemen fre- 'quently erred in practice: tho' ſtill I thought 'they were infallible as to doctrine.

'After

" After this catechiſing, I became more inquiſitive, and began to read books of devotion. Theſe I found for the preſent had their uſe. Whenever I read of the paſſion of our Saviour; the love of God to ſinners; the joys of heaven, or the miſeries of the damned, my heart became deeply affected; and much deſire towards God enkindled in my ſoul." But alas! it ſoon died away again, becoming like the *morning cloud*. The inconſtancy and corruption of his heart, eaſily prevailing over thoſe divine, but tranſient impreſſions.

" From the fourteenth to the ſixteenth year of my age, I had more of the form, though leſs of the power of godlineſs, than even before. I now attended the public worſhip (that is, went to maſs) and every night repeated my prayers, which were indeed no better than vain repetitions. But ſtill, pride, anger, ſelf will, and revenge more powerfully prevailed over me than ever: and I added to theſe my former prevailing abominations, lies and evil words. Indeed I had an entire averſion to curſing and ſwearing in the groſs ſenſe; but abounded in petty oaths and bad wiſhes. Of this ſort there are legions in the *Iriſh* language;" perhaps more, and more wickedly expreſſive than in any other language. " Being at play, I remember one day, and provoked by one of my play-fellows, I ſwore (horror to think!) by the glorious name of Jehovah (to the beſt of my remembrance I never did ſo before

before, nor ever since) In that instant I felt I had grievously sinned against God, and deserved his wrath and heavy displeasure."

"To the rest of my evils I joined disobedience to my parents. Indeed I dared not shew it outwardly, to my father especially, whom I so dreaded as often to tremble for fear of him. But my heart was hard and stubborn." One instance of this he mentions which wrought him many a bitter reflection afterwards; for years he hardly ever thought of it without being deeply affected with shame and sorrow. Having one day thro' his stubbornness greatly provoked his mother, and given her a wicked and impertinent answer, she said to him "You have grieved me." "It went like an arrow through my heart. I knew the fifth commandment (the fourth indeed I then called it according to the custom of the church of *Rome*) strictly forbids disobedience to parents, and that to honour them, is *the first commandment with promise*. Justly therefore was I condemned. But, O God! How little is it to be wondered at, that I did not rightly love, neither was obedient to my earthly parents, while I knew neither love, nor obedience towards thee, my Father, who art in heaven? Well do I know now (and praised be thy love for this knowledge) that such as are froward towards thee, will, while they remain so, never be truly a comfort to their parents." They may indeed, pay an outward compliance, and a seemingly dutiful subjection, as is often

seen

ſeen even among profeſſed worldlings; but cordially and diſintereſtedly to love, honour and reverence our parents, can only be the effect of ſubjection in heart and life to the *Father of ſpirits*. So univerſally true is it, that "A foe to God, was ne'er *true* friend to man."

CHAP. III.

Giving a farther account of him; the corruptions he ſtruggled againſt, and the means he made uſe of to ſubdue them, from the ſixteenth to the eighteenth year of his age.

NOW, both his ſins and convictions daily encreaſed upon him. The deſire of the fleſh in particular raged in his nature, and it wanted not its frequent and prevalent incitements. Now likewiſe he began to aſſume the man, and kept more company than before, which not a little inflamed his beſetting ſin. Temptations from without were multiplied, and there wanted not opportunities and ſolicitations from the devil and nature to defile himſelf before the Lord. But ſtill the preventing grace of God reſtrained him from ſinning againſt him, in the actual tranſgreſſion. This indeed, tho' it did not, could not, exempt from guilt, fear and ſhame, conſidering

conſidering the purity of the goſpel-law, nevertheleſs became juſtly matter of his thankſgiving to God. "I do (ſays he) praiſe God unfeignedly, for with-holding me from my own actual wickedneſs, and preventing my leading others into the curſed and deteſtable abomination. But I abhor and condemn myſelf for the concupiſcence and wickedneſs of my heart, which (with grief and horror God knoweth I ſpeak it!) diſcovered itſelf in other reſpects, ſuch as it is a ſhame even to mention. Of this no human eye could be a witneſs." But God, his holy angels, and his own conſcience were more than ten thouſand witneſſes againſt him.

And now, at length, his life became a burden to him, almoſt inſupportable. His true character at this time was, *O wretched man that I am! who ſhall deliver me!* He felt "indwelling ſin, indwelling hell," and breathed in many a groan,

O what is life without my God?
A burden more than I can bear.
I ſtruggle to throw of my load,
Me from myſelf I ſtrive to tear!

"The Spirit of God (ſays he) deeply wounded me. *The arrows of the almighty* ſtuck faſt in me, and my very bones trembled becauſe of my ſin. I was perſuaded in my heart that this commotion was conviction for my ſin; but had little

conception

conception that the Holy Spirit was the chief agent in the work: for alas! So great was my ignorance that I did not know there was *any Holy Ghoſt* for *me* to receive."

"While I was thus in the midſt of my extremity, I *confeſſed* to the prieſt according to the cuſtom of the church of *Rome*. He adviſed me to ſay many prayers (as he termed counting my beads) but alas! This did not do: and indeed how ſhould it? I was brought into captivity through the power of *ſin which reigned in my members*. And even my multiplied prayers could be little elſe than an abomination to the Lord, while neither the form, nor the matter of them was according to the will of God. Many of them being little elſe than vain repetitions, and babblings to phyſicians of no value, in this reſpect; which therefore left me under the power of *ſin and death*."

Indeed how elſe ſhould it be? While he was yet unthought of; at leaſt unapplied to, who alone could help him; even Jeſus, whoſe name is ſalvation: and beſide which, in heaven or in earth, there is none other, by which a ſinner can be ſaved. He it is that invites, and he only can, and doth, give the *weary* and the *heavy laden*, to find reſt to their ſouls, and who at length did "allay his fever of deſire, by ſprinkling him with his blood."

Hearing the prieſt preach one Lord's day, and declaim vehemently againſt a variety of groſs ſins, the diſcourſe, tho' (as his words are) "mixed with

with many falſities," ſo deeply affected him, that in the anguiſh of his ſpirit, he reſolved never more to return to houſe or home, till God ſhould ſhew him mercy. This precipitate and unadviſed reſolution was however of ſhort continuance. In fact, the commotion and diſordered ſtate of his ſoul ill admitted of any thing uniformly ſteady whether right or wrong, either by purpoſe or in practice: it therefore ſoon vaniſhed away, and he again ſought by various ways to procure ſome alleviation of his diſtreſs.

"I ſtrove (ſays he) to divert myſelf in the beſt manner I could, ſeeking reſt and peace in the miſerable comforts of this world But my conſcience was ſtill reſtleſs, and a hell opened in my breaſt. Not knowing what to do, nor which way to turn for reſt, I at length attempted to quiet the clamours of my troubled mind, by ſolemnly reſolving how ſoberly, righteouſly, and godly I would live the reſidue of my life. Full of theſe good purpoſes, and ſtrengthened as I thought by vows and promiſes, I hoped all would be well; having all this while no idea of the ſatisfaction by Chriſt and the all-ſufficiency of of his merits; and therefore, reſolving only in my own ſtrength, my reſolutions proved as broken ciſterns, which could hold no comfort; and as broken reeds, which afforded no ſtrength!"

Struggling on ſtill in the dark, he added faſting to his prayers and reſolutions. But all this did not do. He ſtill found himſelf bound as in

affliction

affliction and iron. He remained in ſore bondage, doing the evil he would not, and not doing the good, which he would have done, (Rom. 7.) His convictions became ſtill ſharper and his fear of hell more deeply diſtreſſing. Endeavouring therefore by ſome means or other to procure reſt for his ſoul, he had recourſe to his former ſhifts, and ſays, "I repeated my reſolutions and vows againſt ſin; but eſpecially whenever I fell into any outward wickedneſs; and above all, the *ſin that did ſo eaſily beſet me.* Then I was as on the rack, and thro' extremity of anguiſh, have frequently ſtruck myſelf againſt the ground, tearing the hairs from off my head."

His light began now to encreaſe with his painful feeling. "About this time (ſays he) by reading, and the help of the holy Spirit, I began to have a ſtill clearer notion concerning the nature and conſequences of ſin, and particularly of thoſe which by the church of *Rome* are termed mortal ſins".

This increaſe of knowledge did not however mend, much leſs heal his heart. No,

The ſudden ray of heavenly light,
Which dimly dawned upon his night,
But made his darkneſs viſible,
And left him to a deeper hell.

And

And even in this reſpect he found it true, that *he that encreaſeth knowledge, encreaſeth ſorrow*; a propoſition which is univerſally true, with reſpect to all the purſuits of the ſoul after happineſs: the knowledge of Jeſus Chriſt, *and him crucified*, alone excepted. Struggling therefore in his chains, he reſolved upon other meaſures. And finding that his prayers, tears, reſolutions, and vows did not avail, he deviſed another expedient, and came to this determination, ſolemnly to ſwear to the Lord, imagining that then it would not be poſſible that he ſhould break with him afterwards, as has been the caſe, with all his former efforts.

Accordingly he bound himſelf by an oath, that for the time to come he would abſtain from, and utterly renounce all thoſe ſins which had wrought him ſo much uneaſineſs. This procedure begot in him for the preſent, rather ſome ceſſation from torment, than true peace, and left him for a while in deep ſecurity. But alas! It was not long ere he found this band likewiſe was altogether weak as the ſtaff of a broken reed. He fell into one of thoſe very ſins, againſt the commiſſion of which he had ſo ſacredly bound himſelf; involving by this means his enlightened conſcience in the additional guilt of (what he called) perjury, and thus rendered his anxiety and embaraſſment great beyond deſcription.

Who can conceive what his weary ſpirit now experienced! His wretchedneſs and confuſion exceeded all the powers of words to expreſs.

Yea, he gave up hope; and became well nigh deſperate. He knew not whither to betake himſelf, or what ſhould be his next ſtep; reaſoning thus with himſelf in the bitterneſs of his ſoul, "Since I have perjured myſelf in one inſtance, I may as well commit all my old ſins over again. Thus (adds he) I was driven by the devil, allured by ſin and corruption, and deceived by my own evil heart."

About this time likewiſe, it pleaſed our Lord to viſit him with a fit of illneſs, by which his fears and miſery were conſiderably increaſed. He often bewailed himſelf in the uttermoſt anguiſh of ſpirit, with weeping and lamentation, breathing out his ſoul in moans. "O the guilt of ſin; when charged home upon the conſcience by the Spirit of God, what an intolerable load! *A wounded ſpirit who can bear!*

Thus, *being ignorant of God's righteouſneſs*; the way of becoming righteous, or juſtified, which he hath appointed, he went *about to eſtabliſh* his *own righteouſneſs*, expecting to be juſtified *by the works of the law*, and not *by the faith of Jeſus Chriſt*.

He became *wearied in the multitude* of his *counſels*, and ſeeking not in God's way it fared with him accordingly. For ſtill, although he fought for

for reſt, he found it not, becauſe he ſought it not aright. Theſe were indeed the days of his invincible ignorance, at which therefore the God of love graciouſly winked. He *knew* not, becauſe as yet he had no one to *teach* him. "How (as he ſays) could I do otherwiſe? I had not the bible to inſtruct me; for I never had read it, except a little at ſchool, when I was about eleven years old. Woe to you (he adds) ye blind guides (meaning the *Romiſh* clergy) ye have taken away the key of knowledge, that is, the word of God from the people. It is this which unfolds the hidden treaſures of his will, and free grace towards mankind. While therefore I remained ignorant of this, no wonder that I went on in error, and fought *as one that beateth the air.*"

But now the true teacher began more powerfully to manifeſt himſelf to him, although as yet he knew him not. *The ſpirit of truth proceeding from the Father and the Son*, wrought in him daily, a ſtill deeper ſolicitude about his ſalvation. Among others of his reflections in reference thereto, he began to think more ſeriouſly than ever, of the doctrine of the church of *Rome*, and of his own connexions with her; reſolving that whatever might be the conſequence, he would, both do, and avoid, whatever appeared to him, nay in any meaſure contribute to the true life of his ſoul. Thus, hitherto

" Drawn by a ſecret power he flew,
Nor ſtay'd to prop the papal throne,
The truth determined to purſue,
And panting for a God unknown;
By works of legal righteouſneſs,
He blindly ſought the grace t'obtain,
But could not find the paths of peace,
But labour'd thro' the fire in vain.

CHAP. IV.

Of his forſaking the church of Rome.

A VARIETY of incidents contributed to this part of his conduct. He was firſt deeply concerned about the weighty affair of his own ſalvation; and then began to think ſeriouſly of the influence which his religious connexions might have thereon, which prepared him for attending to whatever he at any time either read, or had ſpoken to him on this head.

That which outwardly contributed moſt thereto was the inſtance of his brother, of whom he had learned *Latin*. " A man (to uſe his own words) of tolerable learning, and deſigned for a Popiſh prieſt. But ſeeing many errors among them, he renounced popery."

About

About the eighteenth year of his age, while he was a ſtrict obſerver of the Romiſh church, this brother (whoſe relinquiſhing it was ſome years before) began frequently to diſcourſe with him concerning the principles of the *Romaniſts*. But "I ſtrenuouſly (ſays he) though ignorantly withſtood him; alledging in my defence the traditions and canons of the church, while he, on the contrary, appealed *to the law, and to the teſtimony*. He often ſaid to me, My brother why do you not read God's word? Lay aſide prejudice, and let us reaſon together."

"To the ſame purpoſe ſpake another perſon in the neighbourhood, one Mr. *Philip Geyer*, a Proteſtant, and well verſed in controverſy. Mr. *Walſh*, you are a ſober young man (ſo indeed I was generally thought to be, though God knows I was drunk with enmity againſt him) and what pity it is that you do not read the holy ſcriptures? Why will you ſuffer yourſelf to be deceived by the *Pope* and his fraternity."

Reaſonings of this kind, which were occaſionally made uſe of with him from time to time, together with hearing the ſcriptures frequently read in his brother's ſchool, put him at length upon a diligent conſideration of both ſides of the queſtion. But as it generally happens in like caſes, an attachment to old ſentiments, the prejudices of education, ſhame, or fear of man, with a variety of other conſiderations, kept him for ſome time in ſtrong ſuſpenſe. His breaſt

was moved with contrary, and therefore conflicting paſſions. He revolved in his mind, and rejected many a thought on the head, and again reſumed and embraced them. Thus halting *between two opinions*, he complains of the "Corruption of his heart and prejudice of his education, which were as ſmoke upon his ſoul, ſo dimming his underſtanding that he could ſee nothing clearly."

"I had (continues he) a cuſtom of repeating frequently as I walked by the way, ſome prayers, or articles of faith which I had learned in my childhood. And walking one day in *Sept.* 1748, in a pleaſant field, I was ruminating deeply on what my opponents urged againſt the doctrine of the church of *Rome*. I ſaid in my heart—Perhaps all is not right. Peradventure I have been impoſed upon. But then how ſhall I know? How can I be certainly aſſured whether the prieſt has led me in the right way?—Immediately it occurrd to my mind, that on God alone, I could ſafely venture my ſalvation, and that without doubt, he would lead me by his counſel, if I aſked wiſdom of him."

"Then I cried unto the Lord God, and ſaid—All things are known to thee, and thou ſeeſt that I want to worſhip thee aright. Shew me the way wherein I ought to go, nor ſuffer me to be deceived by men."

The Lord who apprehended, and inſtructed *Saul*, when he enquired of him in aſtoniſhment,

What

*What wilt thou have me to do?** Attended to, and anſwered his prayer; which he did not ceaſe then, to pour out before him. *The Father of lights*, and the giver of wiſdom to all that aſk it, did, according to the adorable methods of his working, inſtruct and determine his choice in this particular.

To this time and occaſion may be referred what he has more than once told me, determined him with reſpect to the Popiſh doctrine of merit, and had much influence on his entirely renouncing the communion of that church: namely, the deep impreſſion on his mind of thoſe words of St. *Paul*, *If righteouſneſs come by the law, then* Chriſt *is dead in vain.* This paſſage he aſſured me he had not remembered ever to have read, or heard; and that afterwards, when he met with it (Gal. ii. 21.) it was to him like life from the dead. Truly, O God, *Thy word is a light*, and by taking heed thereto, this *young man's way was cleanſed.*

Soon after this, he reſolved to ſtand no longer in deſponding heſitation, halting between two opinions. "Therefore, (ſays he) going to my brother and the other perſons who uſed to converſe with me on this head, and providentially meeting the two principal ones together, I determined now, once for all, either to convince, or be convinced by them; for I had an unfeigned deſire to ſave my ſoul."

* Acts ix.

"Propoſing

" Propoſing therefore my deſign, they deſired me to bring a bible, and with it *Nelſon's feaſts, and faſts of the church of England.* Accordingly, we began reading, and converſing, and continued together till midnight." The reſult of which was, he now determined no longer to reſiſt conviction. " I was (ſays he) conſtrained to give place to the light of truth. It was ſo convincing that I had nothing more to ſay. I at length confeſſed the weakneſs of my former reaſonings, and the ſtrength of thoſe which were oppoſed to me!"

" About one o'clock in the morning I retired to my lodging, and according to my uſual cuſtom went to prayer: but now, only to the God of heaven, I no more prayed to any angel or ſpirit. For I am deeply perſuaded that *there is but one* God, *and one Mediator between* God *and man, even the man Chriſt Jeſus.* Therefore I reſolved no longer to ſuffer any man to beguile me in a voluntary humility, in worſhiping either ſaints or angels.* Theſe latter I conſidered as they are repreſented, *Miniſtring ſpirits ſent forth to miniſter for them who ſhall be heirs of ſalvation.*§ But with regard to any worſhip being paid to them, one of themſelves ſaid, *See thou do it not, worſhip* God.‡ God only.

" All my ſophiſms on this head were entirely overthrown by a few hours candid reading the holy ſcriptures, which now became as *a lantern to*

* Col. ii. 18. § Heb. i. 14. ‡ Rev. xix. 10.

to my feet, and a lamp to my paths, directing me in the way wherein I ſhould go. I could ſee no manner of authority either in the old Teſtament or the new for invocating any ſaint, or apoſtle whatſoever. God, the triune God, is, alone, the proper object of prayer, and of all divine worſhip." He is likewiſe *a jealous* God (Exod. xx. 5.) and will not give his glory to another, before his glorious Majeſty the hoſts of heaven, *angels and authorities, principalities and powers, thrones and dominions*, vailing their faces, fall down in lowly proſtrations, while they adore him (whom all ſhould adore!) that ſitteth upon the throne, and the Lamb, that liveth for ever ever."

Not many days after, he fell into diſcourſe with his father on the head, and informed him, that he was minded to forſake the church of *Rome*, being clearly convinced ſhe was not that infallible, or pure church he once eſteemed her, " but rather (to uſe his words) an harlot, who had committed ſpiritual and vile adultery. My father (adds he) was much provoked, and produced his ſtrong reaſons to overthrow all I had ſaid. I dared not but liſten to him, which I did with much attention. But the more he argued, the more was I confirmed in my former reſolution."

Being now fully ſatisfied, and deliberately determined, he reſolved to omit no becoming method of teſtifying the ſame. And accordingly (having no temporal intereſt to ſerve thereby, as

may be undeniably plain to every one) he, without farther delay, publickly and in form, renounced his former communion; abjured the errors of the church of *Rome*, and thence forward regularly attended the ſervice of the church of *England*.

He was greatly delighted with the prayers. (As was, St. *Auſtin* at his firſt attendance, with the ſervice of the Church in general. *Confeſs*, book 9, ch. 6. His heart melted with divine ſweetneſs, and his eyes flowed down with tears of love.) A certain providence ſeemed to direct the very matter of the firſt ſermon which he heard there. "The firſt text (ſays he) I heard preached on at church, was *He that believeth and is baptized, ſhall be ſaved: but he that believeth not, ſhall be damned*, (Mark xvi. 16.)

"Yet, alas! How little did I know of believing? Being taught, and accuſtomed to call by the name of faith, the peculiar principles of the church of *Rome*. But I have now learned a better leſſon, and know that *rightly* to believe, is one of the greateſt things in the world."

"And now that I have left the church of *Rome*, I nevertheleſs declare that I think there are many ſincere ſouls among them. For I bear them witneſs, that they have a zeal for God, tho' not according to knowledge. Many of them have juſtice, mercy, and truth; and may (notwithſtanding many errors in ſentiment, and therefore in practice, thro' invincible ignorance) ſince

as

as is God's majeſty, ſo is his mercy, be dealt with accordingly."

There have been doubtleſs, and ſtill are among them, ſome burning and ſhining lights; perſons who (whatever their particular ſentiments may be) are devoted to the ſervice of Jeſus Chriſt, according as their light and opportunities admit. And in reality, whatever *opinions* people may hold, they are moſt approved of God, whoſe tempers and behaviour correſpond moſt with the model of his holy word. This however, can be no juſtification of avowed unſcriptural tenets, ſuch, as has been often proved, are many of thoſe of the church of *Rome*.

" It may be aſked then, " Why did I leave their communion, ſince I thought ſo favourably of them:" I anſwer, becauſe I was abundantly convinced, that *as a church*, they have erred from the *right way*, and adulterated the truths of God with the inventions and traditions of men; which the ſcriptures, and even celebrated writers of themſelves abundantly teſtify. God is my witneſs herein, that the ſole motive which induced me to leave them, was an unfeigned deſire to know the way of God more perfectly, in order to the ſalvation of my ſoul. For altho' I then felt, and do yet feel my heart to be as the prophet ſpeaks, *deceitful, and deſperately wicked* with regard to God; yet I was ſincere in my reformation, having from the holy Spirit an earneſt

desire to save my soul, and prepare to meet my God.

" If it should be still asked, " But could I not be saved, supposing I had never left the church of *Rome?*" I answer, If I had never known the truth of the scriptures concerning the way of salvation, nor been convinced that their principiples were anti-scriptural, then I think I might have been saved in her communion, the merciful God making allowance for my invincible ignorance. But now, since God hath enlightened my mind, and given me to see *the truth as it is in* Jesus, if I had still continued a member of the church of *Rome*, I could not have been saved.

" With regard to others, I say nothing. I know that *every man must bear his own burden, and give an account of himself to* God. To their own master, both they and I must stand or fall. But love however, and tender compassion for their souls, constrain me to pour out a prayer to God in their behalf.

" All souls are thine, O Lord God, and thou willest *all* to come to the knowledge of the truth and be saved. For this end thou didst give thy only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life. I beseech thee therefore O eternal God, shew thy tender mercies upon those poor souls who have been long deluded by *the god of this* world, the pope, and his *clergy*. Jesus, thou lover

lover of ſouls and friend of ſinners, ſend to them thy light, and truth, that they may lead them, and call thoſe ſtraying ſheep, now periſhing for lack of knowledge, to the light of thy word, which is able to make them wiſe to ſalvation through faith, which is in thee!"

CHAP. V.

Some further account of his progreſs in the way of life, with other reaſons of his conduct in regard of the church of Rome.

THE affair of renouncing communion with the Romiſh church, and declaring himſelf a member of the church of *England*, being now over, he ſet himſelf to read with much diligence the holy ſcriptures, together with the writings of ſome of the moſt eminent Proteſtant divines. And hereby he received further light every day, being more and more perſuaded that his conduct was right.

By this means he began likewiſe to ſee into the nature of the goſpel, and the one, only way which it points to life and bleſſedneſs, grace and glory. 'Now (ſays he) I begin to diſcern clearly that it is *the blood of* Chriſt alone which *cleanſeth from ſin*, and that *by one offering* of himſelf once for all, *he hath perfected for ever them that are ſanctified.*'*—Perfectly accompliſhed, without any need

* Heb. x. 14.

need of other helps, or repetitions of the ſame, all that was neceſſary in order to the juſtification and glorification of all believers.

" I likewiſe became now more clearly ſenſible of the errors which I formerly held. As 1ſt, Thinking that my own works could merit ſomething from God. 2dly, vainly imagining that there is a place for the purgation of ſin after death. When at any time therefore I was aſked now, why I had left the church of *Rome ?* I could anſwer upon good and ſolid grounds : becauſe I am well aſſured that the doctrines of merit (to ſpeak of no more) and works of ſupererogation, are contrary both to reaſon and ſcripture."——To reaſon, it being abſurd to ſuppoſe that a creature, receiving life, and breath, and all things from its Creator, ſhould be able to love, adore, and obey him, more than is required of him as his indiſpenſable duty.——To ſcripture ; being flatly contrary to the words of Chriſt, *When ye ſhall have done all theſe things which are commanded you, ſay*, that is, take knowledge, *we are unprofitable ſervants.* †

" Beſide, If *the blood of* Chriſt, the merit of all he hath done and ſuffered, *cleanſeth from all ſin*, § what imaginable need can there be of the fire of purgatory ? Surely when *all* ſin is cleanſed, or taken away, there can be *none* remaining." Alas for thoſe who truſt for ſafety to ſuch a ſtaff of a broken reed ! Deferring the *preſent* opportunities

† Luke xvii. 10. § 1 John i. 7.

nities and means of deliverance from ſin and death, under the pretence of ſome future purgation from ſin in the inviſible world.

" If all the light of this world was to be *immediately* at once extinguiſhed, *all human* ſouls that were not in ſome real degree of regeneration, would immediately find themſelves but the rage of fire, and horror of darkneſs." O then thou poor ſinner, whoever thou art, repent, repent, and turn to God, whilſt thou haſt fleſh upon thee; for as long as that laſts the kingdom of God is *nigh at hand*: but if thou dieſt without true converſion, better thou hadſt never been born! For then " black lakes, bottomleſs pits, ages of a gnawing worm, and a fire that never ceaſes to burn, will ſtand between thee and the kingdom of heaven for ever."

His now encreaſing knowledge in the things of God; his ability from the holy ſcriptures to diſtinguiſh between truth and error, became daily and juſtly matter of his thankſgiving to God. But yet his unregenerate nature was not, could not be truly at reſt. The word of God was now indeed his ſtudy and delight. But it ſerved likewiſe, by ſhewing him how his heart and life muſt be, more deeply to diſtreſs him. *The commandment* in its ſpiritual and extenſive meaning, ſtill diſſecting his inward parts, ſlew him (*Rom.* vii. 8.—11.) ſo that he was clearly and diſtreſſingly ſenſible of his death *in treſpaſſes and ſins*. His convictions

convictions and anguish of spirit became therefore more afflictive than ever.

The small cessation from pain which his relinquishing *popery* afforded, served now, only to augment his sorrow, to find that after all, the *great affair* was yet to do. And such was his present anxiety, that he even forgot, or neglected to eat his bread. "My conscience (says he) still condemned me, there was no rest in my bones by reason of sin." And yet meaning to make sure work, he desired to know the uttermost of his evil and danger. To this end he read those passages, both divine and human, which seemed most to condemn him: For I was willing (adds he) to know the worst of my condition: not indeed that this was always the case. Sometimes the devil, and the corruption of my nature so far prevailed as to hush my conscience, and drown my convictions, by a variety of thoughts, and things."

Thus far did he labour through the furnace of heart-tormenting conflict; assaulted on the one hand by the *Romanists*, who still wrought him all the trouble they could, both by calumny and contention: And on the other, by *the ruler of the darkness of this world*; *Satan* and his emissaries, seeking to devour him. Our Lord's words, *John* xvi. 21. were literally verified in him; as indeed they are more or less, in every one that is truly *born again*. He travailed in birth, and was in sorrow, and pain to be delivered.

vered. The agony of his heart frequently extorted from him, complaints to this effect, *the ſorrows of death have compaſſed me about, and the pains of hell have got hold upon me!* He found trouble and heavineſs. In his diſtreſs he cried unto the Lord, and ſaid, *O Lord I beſeech thee deliver my ſoul! I am oppreſſed, undertake for me!*

And thus he remained for ſome time waiting, and longing for his God, even as the thirſty ground for ſhowers. His ſorrow it is true was often interſperſed with gleams of ſweetly reviving hope That yet a little while, and he whom he ſought would come, and would not tarry, while his very pulſe ſtill beat, *Make no long tarrying, O my God. Make haſte my beloved, and come away. Be thou like a roe, or a young hart upon the mountains of Bether.* The Lord did indeed wait to be gracious to him, and was exalted in having mercy upon him. He brought *to the birth*, and gave *ſtrength to bring forth.* For the ſpirit of heavineſs, he afterwards received the garments of praiſe, and for mourning the oil of joy.

CHAP. VI.

Of ſome particulars previous to his converſion.

AFTER having made uſe of every means, which either men or books could ſuggeſt, but without the deſired effect, (being now in the nineteenth

nineteenth year of his age) as he returned to his lodging one evening in the city of *Limerick*, March 17, 1749, he ſaw an uncommonly large concourſe of people aſſembled in a place called the *Parade* adjoining to the main ſtreet. He turned aſide to ſee what it meant; and perceiving a man preaching to the people in the open air (a thing then quite new in *Ireland*,) he eagerly ſtopped to know what he ſaid. And hearing him (Mr. R. S.) from *Matth.* xi. 28. affectionately, and earneſtly entreat all perſons to *come to* Jeſus Chriſt, *that they might find reſt to their ſouls:* and withal exhorting them to ſearch the ſcriptures, and ſee for themſelves if what he ſaid was not true; it filled him with wonder, and with deſire to know more of this matter.

He had of a long time ſorely felt the want of reſt, that is, happineſs in his ſoul. And notwithſtanding all his endeavours to obtain it, like the poor woman in the goſpel, * who *had ſpent all that ſhe had upon phyſicians and was nothing bettered, but rather grew worſe*, his caſe became every day more inſupportable. A preſſing invitation therefore to partake of, and an aſſurance of finding the very thing he ſo wanted, could not fail of being acceptable to him.

So impenetrable is the abyſs of God's judgments! *Great things doth he, which who can comprehend!* He had prepared the ſoul of his ſervant to receive

* Mark v. 25.

ceive with inexpreſſible joy, the goſpel of peace, and ſent it him in a way which he leaſt of all expected, and which the wiſdom of man would never have made choice of, Thus,

While yet he toil'd, a ſudden cry
Proclaim'd th' approaching multitude,
Who told of Jeſus paſſing by,
Of free redemption in his blood:
Upſtarted light, the beggar blind,
He ſprang the healing touch to meet,
Caſt all his filthy rags behind,
And groan'd for faith at Jeſu's feet.

'But here (ſays he) it may be needful, in order the better to underſtand ſome particulars 'which will be hereafter related, to premiſe a 'a few things relative to this preacher, and the 'people to whom he belonged, 1ſt, he was one 'of the people called *Methodiſts*, and a member 'of the church of *England*. 2dly, This people 'began to preach Chriſt, and juſtification thro' 'his blood, about the year 1738, having had 'their beginning at *Oxford*, in the Rev. Mr. '*John* and *Charles Weſley*; the former a fellow 'of *Lincoln College*, and the latter, ſtudent of '*Chriſt-Church*. Theſe two brothers having obtained mercy themſelves, were called of God 'to publiſh his love to others likewiſe, by 'preaching the goſpel of the kingdom, to every creature

'creature that would hear the *joyful ſound*. Ac-
'cordingly, out they go into the lanes and high-
'ways, crying in the *voice of wiſdom* to the *ſons*
'*of men*, beſeeching and compelling ſinners to
'turn to God, to come to that *feaſt of marrow*
'*and fat things*, which he hath prepared for all
'who will but accept of life and ſalvation.'*

'After theſe ſervants of God had been thus
'employed for ſome time, it pleaſed their divine
'Maſter, to ſend forth other labourers alſo into
'his harveſt, to aſſiſt in the ſame bleſſed work:
'not indeed ſuch as human wiſdom would have
'appointed, the great or wiſe men of this world;
'but quite the contrary: the poor (for the moſt
'part) and as St. *Paul* ſays, the *baſe* and *weak*,
'that thus, leaving no room for boaſting or glo-
'rying in man, *whoſo glorieth might glory in the*
'*Lord*.'§

'Some of theſe, after preaching the goſpel
'in the ſtreets and highways, to their own coun-
'trymen, brought the *glad tidings* to *Ireland*
'alſo; where, going about from place to place,
'thro' cities and villages, they freely declared,
'what they had ſo freely received, to every one
'that would hear. And glory be to God, their
'labour of love was not in vain. He that ſent
'them, gave their word his bleſſing, ſo that ma-
'ny received it gladly; and having felt its
'power, to this day bring forth fruit with pati-
ence;

* See Luke xiv. 16.—24. Prov. viii. 1.—5. and compare with Prov. i. 24. § 1 Cor. i. 25.—31.

ence; the fruit of righteouſneſs, to the glory of God."

It was ſome weeks before he had opportunity of hearing them again, being obliged to take care of his ſchool in the country. On his next return to *Limerick* he heard another of them (Mr. *T. W.*) and liked their preaching ſtill better. But his fondneſs for, and attachment to the word of God, would not admit of his taking things of ſo high a nature upon truſt. He therefore compared their doctrine with the word of God, and with the *articles* and *homilies* (which were now likewiſe his ſecondary, ſtandards of truth) of the church of *England*; and "I found it, (ſays he) to be conſonant with both. I became daily more and more attached to them, and their manner of living encreaſed my affection for them. They appeared to me to be true followers of Chriſt, and his apoſtles, adorning the doctrine of God in all things."

"When they had preached the goſpel at *Limerick* for ſome time, they came over to *New-Market*, a village where I then reſided, about eight miles from thence. In a little time there was a ſociety formed, (ſo they called thoſe who met weekly together, in order to ſing the praiſes of God, to pray to him, and to help each other on to heaven.) "To theſe I joined myſelf a member, *Sept.* 29, 1749, in order to be more fully inſtructed in the way of ſalvation.

CHAP.

CHAP. VII.

Giving a farther account of the ſtate of his ſoul, particularly of his deep convictions.

GOD had, by this time, made plain his way before his face. His holy word had fully informed his underſtanding, how a ſinner can find favour with God. His ſcruples were all removed, and he wanted only the poſſeſſion of what he ſaw as at a diſtance; to *know*, by experience, *the certainty of thoſe things wherein he had been inſtructed.*

His ſoul reached out with vehemency of deſire to the *mark of the prize of* his *high calling.* But yet he could not *lay hold on the hope ſet before* him. He could not break the bondage of unbelief, of which he was now deeply convinced, and under which he groaned continually. In ſhort, he felt what cannot be eaſily explained: the ſorrows and ſtrugglings, as well as joys, of the truly regenerate, being of ſuch a nature, that ſtrangers to that happy change can have very imperfect conceptions of. (1 Cor. ii. 11.)

* He particularly deſcribes the manner, in which he perceived himſelf wrought upon, as follows,

" 1ſt.

" 1ſt. The Lord convinced me of my boſom ſin, that which did moſt eaſily beſet me; repreſenting the heinouſneſs of it in various circumſtances."

" 2dly. All my other abominations: ſins in general, of omiſſion, and commiſſion were ſet in array before me, as an army ready to devour me; or, as ſo many devils ready to tear me in pieces. God wrote them down in large characters, ſo that I might well ſay, *My ſins were ever before me.*

" 3dly. I was clearly convinced, that not only my ſins, but likewiſe what I called my duties, were an abomination unto the Lord. My *righteouſneſs* appeared *as filthy rags*. The *corrupt tree could not bring forth good fruit.*"

" 4thly. The ſame ſpirit convinced me, that I was an unbeliever; that I had not true faith, and therefore no part nor lot in the Lord Jeſus Chriſt. As an unbeliever I was *condemned already, and the wrath of God abode upon* me, (John iii.) I aſſented indeed to every thing revealed in the bible; yet I now clearly perceived, I lacked the very true, Chriſtian faith. I learned from the *Methodiſts*, ſo called, and had it confirmed to me by the New Teſtament, that whoſoever has true faith, has with it the remiſſion of ſins,* and is at peace with God. I read, that *whoſoever believeth, is born of* God; and *he that is born of* God *ſinneth not:* ‡ but I ſinned, and thence inferred, I had not faith, neither was *born of* God."

" 5thly.

* Rom. 4, 5. and 5. 1. and 8. 1. John iii. 18. Acts. xiii. 39. 1 John v. 10. ‡ 1 John 3. 9, and 5. 1.

" 5thly. I was deeply convinced, that I could not help myself; that I was utterly unable to work, either repentance, faith or holiness in my own soul, and that it was by grace alone I could be saved."

" 6thly. I was without comfort, and miserable. My soul was grieved, and my heart fainted within me. I found labour and sorrow beyond expression. Worldly comforts availed nought. I had no rest night or day. When I prayed I was troubled; when I heard a sermon, I was pierced as with darts and arrows. Whenever I either read or conversed, still I was broken and bruised in heart. Thus was I stripped of all, and wretched, and blind and naked; having neither faith nor power, holiness nor happiness. Truly there was no sound part in me. All was *wounds and bruises, and putrifying sores.* Often I could neither sleep nor eat. The affliction of my soul so affected my body, that at length I was obliged to take to my bed."

" 7thly. I saw by the same light of the holy Spirit, the ground of all this, namely, *Original sin.* This I felt was the source of all my misery and helplessness. *By one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned** Here I saw the root of all evil. Hence are we *children of wrath*; banished from God, and the tree of life."

This was his state about the year 1749. And in substance, I believe (tho' all do not so circumstantially

* Rom. v. 12.

ſtantially attend to it) this agrees with the experience of moſt of the children of God.

One would not however attempt to fix a determinate point: making the progreſs of the work of God in one, or a thouſand perſons, a ſtandard by which to judge of the genuineneſs of the experience of others. *There are diverſities of operations by the ſame ſpirit. But it is the ſame God, who worketh all in all.*

With ſome ſouls, it pleaſeth our Lord to deal more gently, than with others; as (to mention no more examples) in the caſe of *Lydia*, and the *jaylor*, (Acts xvi.) The latter, trembling and terrified, *fell down*, proſtrate, before *Paul* and *Silas*, and ſaid, in the utmoſt conſternation, *What muſt I do to be ſaved!* While the former, without any ſuch previous terror, had her heart gently *opened to attend unto*, and receive the words of eternal life, *which were ſpoken of Paul.* And there are no doubt, thouſands of reſembling inſtances at this day.

But in general, it may be obſerved, that with regard to thoſe, whom God intends for the ſervice of other ſouls, he gives them to feel, as they are able to bear, the uttermoſt of their nature's death; the bitterneſs and deſert of the ſin that dwells in the heart, as well as the wicked works of their life, before he ſhews them his ſalvation; that being feelingly acquainted with the evil nature of ſin, and the wretchedneſs of an unregenerate ſtate,

they may be the better capable of ſympathizing with, and counſelling others in like circumſtances; and be quickened in their endeavours of ſaving ſouls from death.

But in *all* who are begetting again to newneſs of life, there is a deep conſciouſneſs of want. And there never has been an inſtance of true converſion among grown perſons, where the ſoul did not previouſly feel its poverty, guilt, or danger, in a greater or leſs degree. Our Saviour heals none who have not a *feeling* want, producing earneſt deſires of being healed. It is the *weary* and the *heavy laden*, whom he calls to come to him, that they may find reſt to their ſouls. He is the *living bread*, and *the water of life*, for which, only awakened ſouls hunger and thirſt, and with which alone, they can be ſatisfied.

Having mentioned St. *Auſtin*, with reference to the uſual manner of our Lord's dealing with ſoul's, intended for the ſervice of others; and conſidering the reſemblance, which in ſome parts of his experience, there is, with the experience of him before us, I perſuade myſelf it will not be unacceptable to ſome readers, to ſubjoin a ſhort account of the travail of his ſoul, above fourteen hundred years ago, in his own words.

" Thou, O Lord, didſt turn me about towards myſelf; and tookeſt me from behind my back, where I had placed me, whilſt I had no mind to obſerve myſelf, that I might ſee how deformed a thing

thing I was; covered over with ſcabs and ulcers: and I beheld, and abhorred.—But I, then a wretched young man, had in the firſt dawning of my youth, begged of thee chaſtity; and had ſaid, *Give me chaſtity; but yet awhile do not give it.* For I feared thou ſhouldſt hear me too ſoon, and preſently heal me of that diſeaſe and concupiſcence which I wiſhed, rather might be ſatiated than extinguiſhed.—But now was the day come, in which I was laid naked to myſelf, and my conſcience began to reproach me.—— I was inwardly corroded, and extremely confounded."

"—Amidſt this great controverſy within, which I hotly diſputed with my ſoul, troubled as well in countenance as in mind,—my eyes, forehead, cheeks, colour, the accent of my voice more ſpoke my paſſion than words could.—There was a little garden belonging to my lodging, which I had the uſe of. Thither this tumult in my breaſt carried me away, where none might hinder the hot contention which was engaged within me, until concluded in that iſſue, which thou already kneweſt, but not I. Only I was in ſuffering a death that would beget life: well knowing what evil I then was; not knowing what good, within a little while, I was to be.—I fretted my ſpirit, whilſt all my bones cried out.——From whence ſuch a monſter? Let thy mercy enlighten me, and let me enquire, Whence ſuch a monſter? and how can this be?——"

" Thus I was accuſing myſelf much more ſeverely than formerly, and winding to and fro in my chain; a ſmall piece only of which now held me; yet held me ſtill. And thou, O Lord, preſſedſt ſore upon me in mine inner parts, with a ſevere mercy, redoubling the laſhes of fear and ſhame.—And the point of time, in which I was to become another man, as it approached nearer, ſtruck me with more horror. Yet it did not make me to recoil, or turn away; but only to ſtand in a ſuſpenſe.

* " Such was the conteſt acted within my heart.—But as ſoon as more profound meditation had drawn out, from the very bottom of this ſink, and laid on an heap, all my miſery before the view of my ſoul; there aroſe in me a mighty tempeſt, bringing with it great ſhowers of tears.—I, under a certain fig-tree, threw down myſelf, I know not how, and gave liberty to my tears; and the rivers of my eyes ran a-pace. And I ſaid, *Thou, Lord, how long? How long wilt thou be angry, for ever? Remember not* my *former iniquities*, Pſ. lxxix. 5. 8. For I well perceived I was ſtill poſſeſſed, and with-held by them, and therefore caſt out ſuch miſerable complaints, *How long? How long? To-morrow, and to-morrow? Why not preſently? Why not this very hour, an end to my filthineſs.*"

* " Theſe things I uttered as I wept with bitter contrition: and behold, I heard a voice as from a neighbouring houſe, as of a boy or girl, in

in a ſinging note, ſaying, and often repeating; *tolle, lege*; *tolle, lege*; *take up and read*; *take up and read.* And preſently my countenance being altered, I began to conſider, whether children were wont in any kind of play to ſing ſuch words: nor could I call to mind that I any where heard the like."

"Whereupon, ſuppreſſing the courſe of my tears, I roſe up, interpreting it to be a divine admonition, that I ſhould open the book, and read the place I firſt light upon.—So getting up haſtily, I returned to the place where I had been ſitting before, for there I had left St. *Paul*'s epiſtles. I catched it up, opened it, read in ſilence the piece of the chapter on which I firſt caſt mine eyes; *not in rioting and drunkenneſs*; *not in chambering and wantonneſs*; *not in ſtriſe and envying: but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.* Rom. xiii. 13."

"I could read no farther, nor was there need: for at the end of thoſe lines, as it were with a new light of confidence ſtreaming into my ſoul, the darkneſs of all former doubting and heſitancy was diſpelled.——"

* "O Jeſus Chriſt, my helper, and my Redeemer! How ſweet on a ſudden became it to me, to ſubmit my neck to thy eaſy yoke, and my ſhoulders, unto thy light burden.——And what before, it was my fear to loſe, how was it now my joy to diſmiſs! For thou the true, and

the ſupreme ſweetneſs, didſt expel them from me: thou expelledſt them and thyſelf enteredſt into me inſtead of them: more delicious than all delights, but not to fleſh and blood: more bright and glorious than all light, but to the inward hidden man, exalted above the heights of all honour, but not to thoſe who exalt themſelves.—And now my infant tongue began to converſe with thee, my ambition, and my riches, and my ſalvation, my Lord God!"

CHAP. VIII.

Of his finding reſt to his ſoul.

ALTHOUGH the night had hitherto hung upon his ſoul, yet he frequently ſaw the promiſe of deliverance at a diſtance. But now *the day-ſpring from on high* began to dawn upon him. The manner of which he deſcribes as follows.,

" Having given an account of my convictions, I think it may not be improper to relate likewiſe, how the promiſe was fulfilled in me. And this alſo is the work of the Holy Ghoſt, convincing *of righteouſneſs as he* doth of *ſin.*

" 1ſt. He kindled in my ſoul earneſt deſires towards God. There was a tenderneſs in my heart. It began to warm and diſſolve after it was broken by the law, and ſcorched by the wrath of

of God; and to be a little comforted and encouraged.

* 2dly. Light began to spring up in my mind. I saw at length, not my guilt only, but likewise the all sufficiency of Christ, and his atonement. I was convinced that he came *to seek and to save* lost sinners: that *he tasted death for every man*; that he *willeth all men to be saved, and come to the knowledge of the truth*, in order thereto. O what a glorious view had I of the mercy of God in giving his Son, and of the unspeakable love and pity of Christ in dying for sinners. I was constrained to cry out, Lord, *what manner of love is this*, wherewith thou has loved us! What is man that thou shouldest be so mindful of him! But I could not yet say that *I* had *redemption in the blood of* Christ, *the forgiveness of* my *sins*. I did not experience the merit of his death applied to *my* soul.

" 3dly. But I had strong hope that God would be merciful to my unrighteousness, and blot out my sins for his name sake. I could see the promise and pardon held forth to me, though as yet I was not able to lay hold of them. At certain seasons indeed I could be almost confident that there was *no condemnation* to me; and could venture my soul upon Christ, for life and salvation. But this soon vanished away, which convinced me it was not justifying faith, else the witness would be in my heart; for *he that believeth on the Son of* God *hath the witness in him-*

*ſelf.** *And becauſe ye are ſons,* God *hath ſent forth the ſpirit of his Son into your heart crying, Abba, Father.* †

" 4thly. There was kindled in my ſoul a ſtill more vehement thirſt after Chriſt. Nothing could now ſatisfy me ſhort of the aſſured knowledge, that I had an intereſt in his blood. My ſoul was ſick with fervent longings. I eſteemed all things but dung and droſs for the excellency of the knowledge of Chriſt Jeſus. He appeared altogether lovely to me. I beheld all glory, all happineſs, all riches, and honour in the Saviour. I had no deſire after other things: all reliſh for them was gone, " Give me Chriſt, or elſe I die!" Sin loſt its power, ſo that no ſin had dominion over me. I was ſo taken up in beholding the Lord Jeſus, in reading and in prayer, that I had no deſire of any thing elſe. Neither *the luſt of the fleſh, the luſt of the eye,* nor *the pride of life,* had any power over me. But yet I could not ſay, I was then a believer. I had indeed an utter hatred to all ſin, and power to forſake every thing that I believed to be offenſive to God, and contrary to the holy will of my Lord Jeſus, whom I ſought and deſired above all things viſible or inviſible."

" 5thly, And now, about, four months after my moſt deep awakenings, and joining the *Methodiſt* ſociety, the clear day began to ſhine and the Lord, who *is rich in mercy* viſited me with

* 1 *John* v. 10. † *Gal.* iv. 6.

with his salvation. He brought me out of the horrible pit, and miry clay, and set my feet upon the rock Christ Jesus. The particular manner of which was as follows,

" Coming into the room where we were accustomed to meet together, to hear the word of exhortation; before preaching began, I sat musing. My soul was looking out and longing for Christ, as the watchman for the morning. The congregation being assembled, the servant of God (Mr. W. T.) poured out his soul in prayer. And as he prayed, the power of the Lord came down in the midst of us. The *windows of heaven* were opened, and the *skies poured down righteousness*. My heart melted like wax before the fire; especially at the mention of those words, *Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel travelling in the greatness of his strength?* And again, at the singing those words in the hymn.

" Behold the Saviour of mankind,
Nail'd to the shameful tree!
How vast the love that him inclin'd
To bleed, and die for thee!
'Tis done! the precious ransom's paid;
Receive my soul he cries;
See, where he bows his sacred head!
He bows his head and dies."

" The former words in the prayer, and theſe in the hymn, came with ſuch power to my heart that I was conſtrained to cry out, *Bleſs the* Lord, *O my ſoul, and all that is within me, bleſs his holy name; for he hath forgiven all mine iniquity, and healed my diſeaſes.*

" And now I was divinely aſſured that God, for Chriſt's ſake, had forgiven me all my ſins. The Spirit of God bore witneſs with my ſpirit that I was a child of God. *Mercy and truth met together* in my heart; *righteouſneſs and peace kiſſed each other.* Yea, ſo great was the deliverance, and ſo ſtrong the conſolation, that I could not contain myſelf. I broke out into tears of joy and love, having obtained ſuch mercy I could not but join with the angels to ſing praiſes to *him that ſitteth upon the throne, and to the Lamb*, who ſo loved me, and waſhed me from my ſins, in his own blood. A new ſong was indeed put into my mouth, even of thankſgiving unto my God.

* I had often in private cried aloud to God, yet it was not till now, that I did ſo in the congregation. But my wound being healed, a neceſſity was laid upon me to declare what the Lord had done for my ſoul. In the ſame hour another who ſat next to me was filled with joy and peace in believing. We both withdrew to another room, and gave thanks and praiſe to God together.

And now I felt of a truth that faith in Chriſt, is *the ſubſtance* or ſubſiſtance *of things hoped for*, and an *evidence of things not ſeen.*" God, and the things

things of the invisible world, of which I had only heard before by *the hearing of the ear*, appeared now in their true light, as substantial realities, and for him.

*" I could now lay hold on Christ, and the promises of God through him. Faith in his blood brought heaven into my breast, and filled me with *righteousness, and peace and joy in the Holy Ghost.* It gave me to see a reconciled God, and an all sufficient Saviour. And thus was it an *evidence* to me. Through this faith I could say, Christ loved *me*, and gave himself for *me*. O this is the gift of God! *Faith of the operation of the Holy Ghost.*"

CHAP. IX.

Of the confirmation of his soul in the grace of God, and the happy effects which it produced in him.

HE lived now as in another world. *Behold God is my salvation,* went through the whole of his heart and conduct. His soul was delighted with those good things reserved for, and enjoyed only by such as love God. He so *tasted* that the Lord is gracious, as left no room, at present, for evil reasonings, and engrossed his whole body and soul for God. The overflowings of his joy

correſponding with his former ſorrow, rendered him happy beyond all deſcription.

And this, as may be obſerved in the experience of the faithful, is commonly the caſe; the peace and joy of juſtified ſouls, being uſually proportionate to their previous diſtreſs; God in this reſpect likewiſe, comforting them according to the time wherein he had ſhewed them trouble. The grand enquiry is "Am I really converted? Am I *now* at peace, and in fellowſhip with God my Saviour?" If ſo, is not the preciſe *how* immaterial? Such perſons then as have been led by ſlow, and gradual ſteps; who have by a comparatively eaſy tranſition paſſed *from darkneſs to light*. Let them give glory to their deliverer, and not, on this account, perplex themſelves with ſcruples for having been ſo gently dealt with. Let them live only for Him, and they ſhall be finally approved, in the preſence of God and of his holy angels.

His happineſs now received daily increaſe from the undoubted aſſurances which he received of the genuine change.

He obſerves, 'the more I compare my experience with the word of God, and with the experience of his children, I am the more confirmed that it is no deluſion, no fancy; but a real work of God, a ſaving change wrought in my ſoul by the Spirit of God, through faith in the Lord Jeſus Chriſt. I am perſuaded however that the *natural man*, (1 *Cor.* ii. 14.) cannot receive the

the things of the Spirit of God. He has neither eyes to see, nor a heart to understand them. A stranger doth not intermeddle with this joy. It is *the hidden manna*, and the *white stone*, and the *new name* (of adoption) written thereon, (*Rev.* ii. 17.) which no man knoweth save he that receiveth it. Glory, glory be to God on high!

"Now did I find the yoke of Christ to be easy indeed, and his burden light. His thoughts and commandments were sweet to my soul, sweeter than honey to my tongue. It was my comfort all the day long to praise my Lord, and to walk in the ways which he set before me. He created me unto good works, and I chearfully walked in them."

The Love of God being thus shed abroad in his heart enabled him rightly to love his brother also. His soul was drawn out in good will and tender affection to every creature: neighbours and strangers, friends and enemies. "I could (says he) unfeignedly love them that hated me, and pray for them that despitefully used and persecuted me!' Thus truly evidencing himself, to be a child of his Father in heaven.

* But he did not stop here. His soul thirsted more and more for all the *mind that was in Christ Jesus*. He followed after, and longed for, an entire renovation; for nearer and stronger union and communion with the Lord Jesus: nor could he be at all easy, otherwise than in a free and near access to him, and a sweet enjoyment of his gra-

cious

cious preſence. His conſtant cry was, "Make me holy. Fulfil in me all the good pleaſure of thy goodneſs, and the work of faith with power." For this he ſtruggled, and pleaded much with God.

This was early his mark, and the glorious prize at which he aimed throughout the reſidue of his chriſtian race.

His enjoyments were hitherto, with ſcarce the ſmalleſt alloy, having had, not ſo much as a doubt concerning the *reality* of what had paſſed in his ſoul. The fury of the oppreſſor was ſo reſtrained, and the light of divine truth ſo abode with him, that he continually ſet to his ſeal that God *is love*, and taketh pleaſure in the proſperity of his children. All fear of death and hell was removed from him; neither had ſin any dominion over him. "God (ſays he) gave me the victory thro' our Lord Jeſus Chriſt, whoſe righteouſneſs was imputed to me for the remiſſion of my ſins!"

"Therefore did I know that I was a child of God, *under grace*, becauſe ſin did not reign in my mortal body, that I ſhould obey it in the deſires thereof. If ſo much as an evil thought was at any time injected, or the remains of the *old man* began to ſtir in me, I had immediate power to reſiſt and overcome them!

"Tempted indeed I was; but in every temptation there was a way made for my eſcape. Whenever the enemy came in upon me as a flood,

flood, Jesus appointed *salvation for walls and bulwarks* around me. He lifted up a standard against him, and frustrated all his counsels: for *greater is he that was in* me, *than he that is in the world.*

* " I may say in few words, that the kingdom of God was *within me.* I fed upon marrow and fatness, and with comfort drew water out of the wells of salvation. Sin, and temptation, and pain fled before the Lord Jesus, who *dwelt in my heart by faith.* I *walked* and talked *with* God all the day long. Whatsoever I believed to be his will, I did to the uttermost of my power, with my whole heart. Prayer, reading, fasting, watching, communicating, and Christian fellowship, were the joy of my soul. The commandments of God, and his holy laws, were my delight. I not only rejoiced ever more, but prayed without ceasing, and in every thing gave thanks, whether I eat or drank, or whatever I did, it was indeed *in the name of the* Lord Jesus, *and to the glory of* God!"

CHAP. X.

His employment among his Christian brethren, and the treatment he met with from the world.

* THE treasure of light and love, which God had put into the soul of his servant, began now, to shine clearly to others. They could

could eaſily diſcern an amazing change in his very aſpect, as well as tempers, and conduct in general. The calm, and at the ſame time, divine chearfulneſs and ſerenity of his ſoul, rendered him a deſirable, as well as uſeful member of their religious meetings. And the loving zeal which he felt for promoting the glory of his dying God, prompted him to exert himſelf with much fervour in the ſervice of his neighbour.

Thus with a heart ſet on fire, to pay, at leaſt ſome ſmall returns, for all that ocean of mercy, and love which he had experienced in himſelf, he ſought opportunities, and embraced every occaſion of imparting all the good which he poſſibly could to others; till it ſeemed good to thoſe who directed their religious exerciſes to appoint him leader of a claſs, (ſo called) that is, a little company of Chriſtian friends, mutually agreed to meet together weekly, in order to their furtherance in the way of godlineſs: one perſon of which was ſtiled leader.

This was the little office aſſigned him at preſent, in which "My buſineſs (ſays he) was, 1ſt. To ſee each perſon in my claſs once a week, and if any were abſent, to enquire into the cauſe. 2. Whenever we met together, to ſing pſalms or hymns, and to pray with them. 3. To examine how their ſouls proſpered, and what progreſs they had made the preceeding week in the way of the Lord?" Whether they were unanimouſly determined to ſerve God with their whole heart?

If any had fallen into ſin, they were reproved; if tempted, they were comforted and encouraged; and thoſe who ran well, adorning their profeſſion in all things, were exhorted ſtill to preſs forward, and give glory to God.

After a faithful, and friendly examination of each other (between which and the Popiſh *Auricular Confeſſion*, with which ſome have erroneouſly or unkindly parrallel'd it, there is ſcarce the moſt diſtant reſemblance) they concluded with praiſing God and prayers ſuited to their ſeveral conditions.

But beſides this, he met with the whole ſociety two or three times a week, when with praiſes and prayers, there was always a word of exhortation preached or read. And it pleaſed God, to teſtify his approbation thereof, by the ſingular diſplay of his preſence amongſt them; by repleniſhing their ſouls with abundance of his grace and heavenly benediction.

* And, 'O (adds he) how wonderfully did we experience the power, and love of God, whenever we made prayer and ſupplication to him! We had a heaven among us; a paradiſe within us! The Lord poured ſuch peace and joy into our hearts, and we were often ſo happy that we did not know how to part. We lived as brethren, and ſtrove together for *the hope of the goſpel.* We were of one heart, and of one mind, in the preſence of God. And is not this the communion of Saints?

So

So dear the tye, where ſouls agree
In Jeſu's dying love;
Then only can it cloſer be,
When all are join'd above!

Mean time, his hitherto undiſturbed repoſe, began to be ſorely aſſaulted. His relations now took a ſecond alarm. "They thought (ſays he) That I was turned heretic altogether." To forſake the church of *Rome*, and declare himſelf a member of the church of *England*, was bad enough, and with them matter of much diſpleaſure; but to become a *Methodiſt* beſide!* This they judged the very conſummation of apoſtacy, and gave him up as undone for ever. And it was not only his kindred, who ſo judged of him, "But (adds he) my neighbours in general were like-minded with my relations, and not only thoſe of the church of *Rome*; but ſeveral likewiſe who called themſelves Proteſtants. They were extremely angry that I ſhould, as they called it, "change my religion."

"And

* In *reality* this is no alteration of the caſe; it is in this reſpect no more than a *name*: a true *Methodiſt* (for *they are not all Iſrael who are called Iſrael*) being no other than a true Churchman. They make not ſo much as a pretence to be a diſtinct, independant body of people. They are properly a *religious ſociety*, (not a new thing in *England*) conſiſting, for the moſt part of profeſſed members of the church of *England*; whoſe only deſign is to promote among each other, and mankind in general, the genuine religion of Jeſus Chriſt.

"And now did I see plainly, that persons of every denomination, who are yet in their sins, under the guilt and power of them, are at enmity against Christ. And that Protestants, as well as Papists, have *naturally* a spirit of calumny and persecution." Alas, names and opinions, what are they? They do not, cannot alter the nature of men or things; and experience abundantly shews, how little influence they have over the the tempers and life of the generality of mankind. "Reformed and unreformed (adds he) I found it to be just alike; and that many who spoke against the *Pope* and *Inquisition* were themselves in reality of the same spirit."

"When I was first converted, I had no notion that people could hate, and speak evil of me, for fearing God, and working righteousness.† But experience has taught me otherwise, I soon found the truth of the apostle's words, That *all who will live godly in Christ Jesus, shall suffer persecution*, (2 Tim. iii. 12.) relations, acquaintance, and neighbours, rich and poor, old and young, clergy and laity, were all against me. Some said I was an hypocrite; others that I was mad; others, judging more favourably, that I was deceived. Many that before thought well; yea, highly of me, knew not how to harbour a good thought of me."

But

† This is not indeed the *avowed* reason of the opposition which the world has in all ages made to the servants of Christ. But that it is the *true* one the scriptures abundantly testify.

But when God ſpeaks powerfully to the heart, the ſentiments and words of men, be they flattering or threatning, make but little impreſſion. He was therefore ſo far from being moved by this treatment, that it became to him, rather a confirmation of the doctrine of the Son of God, who ſays, expreſsly, *Wo unto you, when all men ſhall ſpeak well of you; and bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil of you falſely for my name-ſake.*

" Of a truth the *world lieth in the wicked one.* And they who are after the fleſh, will hate and perſecute them that are after the Spirit. The devil hates Chriſt and his children. It is the Spirit of Chriſt in his children, which that evil ſpirit in the *children of diſobedience* ſo violently oppoſes. The ſpirit of the world *luſteth to envy.* The devil envied *Adam*; ſo did *Cain* his brother *Abel:* and as it has been of old time, ſo it is at this day. *Light can have no communion with darkneſs, neither Chriſt with Belial.* In this reſpect, *there is nothing new under the ſun*; but *that which hath been, is the thing that is.* The true worſhippers of God, under the old Teſtament, and the ſincere diſciples of Chriſt, under the new, have been evil treated by thoſe among whom they lived. They hated them, becauſe their works were righteous. And ſo it is even now."

CHAP.

CHAP. XI.

His providential appointment to labour for the good of his neighbour, by preaching the gospel.

HE had from his first thorough awakening, a love to, and concern for the souls of others. The same cause which made him so solicitous for his own salvation, produced in him a tender sympathy for the souls of his neighbours, and the apprehensions he had of his own danger, impelled him to warn others also. The hand of God was, no doubt, in this, as well as in the whole series of his preceeding conversion. His adorable wisdom, had appointed him an instrument of saving souls from endless misery; having first prepared him for it (without his knowledge of any such design) by the hell, and heaven, so to speak, of his own experience.

Even before he had obtained mercy, he began to warn others, exhorting all, with whom he had any sort of intercourse, to *flee from the wrath to come.* Thus (as he observes) "while I was in unbelief myself, I sometimes forgot my own condition through eagerness of desire for the salvation of other souls."

Mean time it was frequently impressed upon his mind, "You must preach the gospel. Thou shalt

ſhalt bear public teſtimony to the truth of God," by openly declaring his loving kindneſs, in the redemption of the world. But he often reſiſted the thought, urging the impoſſibility thereof, from a variety of conſiderations, and ſaying in effect, *Send by whom thou wilt ſend; but ſend not me.*

Indeed, though he might have never ſo much deſired it, in ſubmiſſion to the will of God; nevertheleſs, when the thought firſt preſented itſelf to him, being a conſcious unbeliever, he might have juſtly ſaid, and it was the language of his heart,

" How ſhall I teach the world to praiſe?
Unchang'd my heart, unloos'd my tongue?
Give me the power of faith to prove,
And Jeſus ſhall be all my ſong."

Influenced by theſe kinds of conſiderations, he could not, while he remained himſelf under the bondage, think of publiſhing peace and liberty to others. But the caſe was, in ſome degree altered, after he had taſted that the Lord is gracious. He was then drawn out more abundantly with love to ſouls, and his conviction became ſtill ſtronger, that he muſt preach Chriſt Jeſus to the people.

This put him upon earneſt prayer, and frequent faſtings, to know, aſſuredly, the will of God, in a matter, which he rightly judged of ſo great moment.

moment. "I proſtrated myſelf before the Lord (ſays he) and intreated him, to ſhew me his pleaſure herein; to convince me by his holy ſpirit, whether the thoughts of my heart were according to his holy will, and, whether I ought to ſpeak in his name; or if I was under a deluſion, to ſhew me this alſo, and deliver me from it. I could appeal to the ſearcher of hearts, that I deſired only to glorify him and do his will in all things." He conducted himſelf in it with all poſſible ſecreſy; being even then perſuaded, that the affairs of God are to be carried on without noiſe; and that no oſtentation ſhould be uſed even in forſaking all to ſerve Chriſt, in this or any other way. And yet to ſee him employed always for God, ſpending his time only in reading, writing, exhorting others, and in profound meditation, it was eaſy to imagine that he either projected ſomething for God's glory, more than could be executed by him in private; or, at leaſt, that whether he had any ſuch deſign, or not, God meant it concerning him.

He ſtill kept the affair within his own breaſt having mentioned it to no one perſon whatſoever; till from ſome words he occaſionally dropped, one day among his brethren, one of them gathered, that he had ſome thoughts of that kind. At length it became matter of much and earneſt prayer, among the moſt ſerious of his Chriſtian acquaintance, with whom, afterwards, he held

held frequent converſations on the head; being fearful of taking one ſtep in a matter of ſo great importance, without the cleareſt intimations of the divine good-pleaſure.

He well knew that to engage in the endeavour of ſaving ſouls from death, was to commence war with *Satan*, and all the ſons of diſobedience; nevertheleſs, being at length perſuaded of the will of God, and not knowing how ſoon he might be in another world, the great concernment of miſerable ſouls, prevailed with him to engage in it; concluding that if but one or two perſons, might by his means be won to God, it would recompenſe any treatment he might meet with in the world. He was fully diſpoſed to ſacrifice his reputation, as well as life, to advance the kingdom of the Son of God.

He judged that the knowledge of languages, and other branches of human literature, are highly expedient, and in ſome caſes neceſſary; but that however, they are not abſolutely ſo, in order to qualify a man for preaching the goſpel with ſucceſs. He knew that he might underſtand *ſound doctrine*, and *hold faſt a form of ſound ſpeech*, without the knowledge of either *Latin*, *Greek*, or *Hebrew*. He nevertheleſs, at no time ſpoke diſreſpectfully of learning: quite the contrary; but yet perceived with adoration the truth of St. *Paul's* words, with reference to the divine œconomy, in the management of the affairs of his kingdom:

After

After that in the wiſdom of God; according to his wiſe diſpoſals, leaving them to make the trial, *the world*, whether *Jewiſh* or *Gentile*, *by* all their boaſted *Wiſdom knew not* God, *it pleaſed* God *by the fooliſhneſs of preaching to ſave them that believe.* (1 Cor. 1. 21.)

He well knew by this time, that it is *the inſpiration of the Almighty*, giving heavenly underſtanding, which only, avails here; that the moſt ſhining abilities, natural or acquired, without *the wiſdom that is from above*, and the anointing of the Holy Ghoſt, are, in the account of God, in reſpect of *bringing ſons to glory*, lighter than vanity; nor better than *ſounding braſs, or a tinkling cymbal.* In fact, that the learning of the world, uſed otherwiſe, than in ſubſervience to the true intereſts of Jeſus Chriſt, in teaching, and vindicating ſimplicity, and purity of heart, and ſubjection in life to him, rather feeds the pride of human underſtanding, and makes a perſon more like *Satan* than he would be without it: but that rightly uſed, it is a good gift of God, and greatly conducive to his glory.

Indeed from his earlieſt days, he did not neglect any means which was in his power, for the cultivating his underſtanding. But he now *ſet himſelf* to this point; impelled as it were thereto from his being more abundantly preſſed in ſpirit, concerning the matter which he had ſo long in debate with himſelf; which was now, every day, more plain to him. He therefore applied with

all diligence to what he judged the moſt ſuitable ſtudies; in which he ſpent the greateſt part of his waking hours. The *word of life* had however, the chief ſhare of his attention. He made this his one, favourite ſtudy and delight, from this time eſpecially, till he could work no longer.

He read it much upon his knees, in the ſpirit of prayer. The following is a ſpecimen only, of his continued practice, "Lord Jeſus, I lay my ſoul at thy feet to be taught and governed by thee. Take the veil from the myſtery, and ſhew me the truth as it is in thyſelf. Be thou my ſun and ſtar, by day and by night!" This was the way in which he ſought for wiſdom to win ſouls, and by which his profiting ſo viſibly appeared to all men.

His increaſing knowledge in the things of God, was an additional confirmation to him, of the divine appointment concerning him. The hidden treaſures, and depth of truth in God's word; his myſterious wiſdom in the methods of ſalvation, were every day, more and more clearly revealed to him. The ſealed book was now opened, and thereby, through the aſſiſtance of *the Spirit of truth*, his judgment grew clearer, and ſtronger, in the fundamental doctrines of repentance, juſtification and holineſs. He profeſſes that, if at any time he was in doubt concerning any point of doctrine, or the ſenſe of any paſſage of ſcripture, his divine inſtructor convinced him,

him, that either it was not needful for him to know it then; or if it was, directed him, either immediately by himself, through some divine impression, or the providential provision of some person or book, whereby his doubts were always solved.

The concern which he felt for the salvation of his neighbour still increased upon him, and a burning desire that every body might be as happy in the Lord Jesus, as he felt himself, engrossed all his thoughts. "The Spirit of God (says he) now convinced me clearly, not only of sin and of righteousness in my own soul, but likewise, how the work of conversion is to be carried on in the souls of others. I was athirst for divine knowledge. I desired to be ever in the school of Christ, learning the lessons of his grace. The glory of the Lord often passed before me in prayer, and the light of eternity shone upon my soul, while my Lord fed me as with marrow and fatness!"

CHAP. XII.

He begins to preach.

WHAT he had done hitherto, with reference to the conversion of souls, was only as necessity obliged him. The peace, and

perfection of his own ſoul, being his main object of concern, till providence, having deſigned him for the miniſtry of the goſpel, put him upon more extenſive meaſures for promoting the kingdom of Chriſt.

He began to conſider more nearly, that ſouls having coſt our Saviour ſo dear, nothing could be done more acceptable to him than to prevent their loſs; and that the glory of God's majeſty, did moſt ſhine in the ſalvation of ſinners purchaſed with the blood of his Son. Theſe conſiderations kindled in him ſuch love to mankind, that he could no longer refrain from exhorting, firſt his Chriſtian brethren, with all fervour, to devote their hearts without reſerve to God; and next, every ſoul with whom he had any ſort of intercourſe. His heart bled for poor careleſs ſinners againſt God, and their own ſouls. The word of the Lord was in him, ſo that he could not but ſpeak. He knew not how to forbear publiſhing as on the houſe top, that infinite love which dealt ſo graciouſly with himſelf. "It is not enough that I ſerve our Lord: all hearts muſt love him, and all tongues muſt praiſe him!"

God touched his heart in ſuch a manner as to leave no doubt whether this appointment was from heaven; and the concurrence of outward providences confirmed his internal perſuaſion. Thus, freed from all farther wavering and irreſolution, he entered upon that employment, which

which he verily believed, he would wiſh he had done at the hour of death, and in the day of judgment.

Deſirous therefore to exerciſe his Lord's talent, and the time affording a providential proviſion for it, even out of the ordinary way; he took the opportunity of his preſent connexions, and without looking farther, purſued the following meaſures. " I opened, (ſays he) my mind to that man of God, the Rev. Mr. *John Weſley*. I ſpoke my thoughts freely, and without diſguiſe, deſiring his advice on the occaſion; which he ſweetly and humbly gave me: adding withal, that I might write to him afterwards. I did ſo, giving him a brief account of my converſion to God, and of what I experienced in my ſoul concerning preaching. His anſwer was as follows,

" My dear brother,

It is hard to judge what God has called you to, till trial is made. Therefore when you have an opportunity, you may go to *Shronil*, and ſpend two or three days with the people there. Speak to them in *Iriſh*."

Shronil is a village in the county of *Tipperary*, diſtant from the place he then reſided at *New-Market*, about thirty *Engliſh* miles. The inhabitants, many of whom were Proteſtant Diſſenters, had ſometime before gladly received the word of God from the *Methodiſts*. Thither he went, accompanied by one of his own brothers, and

another of his Chriſtian brethren; having been commended to the grace of our Lord Jeſus Chriſt, by the earneſt prayers of ſeveral of the children of God. "We walked it, (ſays he) and gave ourſelves to prayer, converſing of the things of the kingdom of heaven, and exhorting thoſe we met with in the way to fear the Lord, and depart from evil."

They arrived there the next day, which was in *July* 1750. The brethren received them kindly in the Lord, though they were unknown to them by face. And having had knowledge of his errand, and informed their neighbours, there aſſembled in the evening, a conſiderable congregation, to whom, for the firſt time, he preached the word of God, chooſing for his text, the words of St. *Paul*, *Therefore we conclude that a man is juſtified by faith without the deeds of the law.*

He did ſo again the next morning, on *Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt*, (Rom. v. 1.) and in like manner, morning and evening, during the few days he ſtayed among them.

And the Lord bore teſtimony to the word of his grace. For although ſome, (as has always been the caſe,) contradicted and mocked, yet others were deeply affected, and ſome were *turned to the Lord*, "So gracious was God (as he adds) to own the labour of his poor creature, and to bleſs the word of his weakeſt and meaneſt

eſt meſſenger. Not unto me, but unto thy name be the glory! O God, thou haſt done the work. Thou didſt give the word, and didſt alſo apply it; for thou only canſt turn the hearts of the diſobedient to the wiſdom of the juſt. O my God, ſtand by me ſtill; and as hitherto thou haſt helped me, never leave nor forſake me: but keep my ſoul in peace, and give me a humble, and a meek ſpirit. Let me labour diligently in thy *vineyard*, and ſpend my life and ſtrength in the labour of love. Amen, Lord Jeſus!"

Thus have we brought to a concluſion what was propoſed in this firſt part; having ſeen him from his youth, through the various travels of his ſoul, the whole proceſs of his converſion, till his heart being at liberty, he began to publiſh the *voice of* wiſdom to all around him. It remains, to give ſome account of his labours, trials, and ſucceſs in the Lord's work, together with the general tenor of his experience, till God was pleaſed to call him hence.

PART II.

CHAP. I.

Of his entire application to preaching the goſpel.

IT being now, no longer matter of doubt, what the will of God was concerning him; trial having been made, and the fruit anſwering to the deſign, he reſolved to defer no longer, ſtirring up the gift of God which was in him. Setting aſide therefore every other concern, and employment, he devoted himſelf entirely to the work of which he believed God had aſſigned him. He ſet out with a reſolution to give himſelf up wholly to the dictates of the *Holy Ghoſt*, and to be ready to go what way ſoever the voice of heaven ſhould call him. And that his underſtanding might not be diſſipated, and ſcattered upon divers objects, and ſo have leſs force to enter deep into the things of God, he began his work with applying himſelf altogether to the ſtudy of the holy ſcriptures, and to prayer. And the proficiency which by thoſe means he made daily, in *the wiſdom that is from above*, quickly appeared. He truly laboured in the word, and faithfully and fervently enforced the divine truths he

he learned there from. His ſoul became ſtrangely enlarged in labours of love for the ſalvation of his neighbour; while he imparted to them abundantly what God had ſo richly, and ſo freely beſtowed upon him.

The words of our Lord Jeſus Chriſt were in general exceeding precious to him; and from his firſt acquaintance with them, his whole delight and his counſellors. The whole of his following conduct to his death, ſeemed influenced by thoſe words of Chriſt (applicable to all real Chriſtians) *Ye are the ſalt of the earth. Ye are the light of the world. A city ſet upon an hill cannot be hid: neither do men* (much leſs God) *light a candle, to put it under a buſhel*, that is, hide it; *but on a candleſtick*, that it may give light to all about it.

And now, the divine providence concurring with his convictions and inclination, made his way clear, to put into execution what he had been ſo long deliberating upon. Conferring therefore no longer with fleſh and blood, and reſolving to deny himſelf, and take up his croſs to follow Jeſus, he bid farewel to his kindred, and to his acquaintance in general. Chooſing the Lord for his ſole portion, he literally left all, and went out into the wide world, entirely unanxious about what he ſhould eat, or what he ſhould drink, or wherewithal he ſhould be cloathed, being fully perſuaded, that an entire reliance on God was all

things. He went to ſpend his life in beſeeching ſinners to be reconciled to God. Thus,

" By Chriſt himſelf ordain'd and ſent,
An herald of redeeming grace,
Eager to the highways he went,
And fill'd the land with Jeſu's praiſe!"

This was about the latter end of *Auguſt* 1750, when going from the place of his nativity to *Limerick*, he had daily opportunity of publiſhing thoſe glad tidings, which he firſt heard in that city, and which became the power of God to his ſalvation. At firſt, he commonly expounded the ſcriptures every morning: and after a little while, both evening and morning, with much earneſtneſs exhorted and beſought multitudes, who attended his diſcourſes, to *ſeek the* Lord *while he may be found.*

And it pleaſed God immediately to bear teſtimony to *the word of his grace* by him. Several perſons who heard him, and who, till then, had been careleſs and utterly unconcerned about the matter, became ſeriouſly concerned for their ſalvation; while in the mean time others, who had been deeply diſtreſſed with the guilt of ſin, felt his word, the power of God unto ſalvation.

He was about this time called to bear reproach for his work's ſake. The minds of ſome perſons became evil affected towards him. The intereſts of *the God of this world*, had already ſuffered loſs

loſs by his zeal, and unwearied diligence, and they were in danger of ſuffering yet more. *Satan* therefore by every means endeavoured to prevent the fruit of his labours.

His unpoliſhed youth; his roughneſs both of addreſs and dialect, owing partly to natural temper, partly to having been brought up much in the country, and partly to his having been formerly of the church of *Rome**; but more than all, his being a native of that neighbourhood, gave ſome perſons occaſion for being deeply offended at him, who expreſſed it by their unkind, and uncivil treatment towards him. This I had from ſome of the perſons themſelves, a conſiderable time after, who mentioned it to their own reproach, that he, whom then they ſo loved and honoured was nevertheleſs, once the object of their ſcorn.

But as he ſought not his own things, neither ſtrove to pleaſe man, having in view only the glory of God, and the good of ſouls, this did not in the leaſt damp his fervour, or retard his progreſs. As he ſaw daily the fruit of his labours, ſo he was not to be hindered, or diſ-

* There is in ſome parts of *Ireland* a very remarkable difference between the *dialect* of the *Proteſtants*, and *Romaniſts*, even of the ſame county or pariſh. What is called the *brogue*, in its exceſs is a ſort of *Shibboleth* for the latter; and among the younger ſort of Proteſtants eſpecially, a term of reproach. I remember it was a very common objection to him, when he preached firſt in the town of my nativity.

couraged by any treatment of himself; rather he rejoiced in *contempt* for his master's sake.

He had *put his hand to the plough* (*Luke* ix. 62.) and having counted the cost, settled it in his heart not to look back. He waxed still stronger, and grew every day more mighty in the scriptures, and in conformity to our Lord, as well as more instrumental in bringing others acquainted with *the only true* God, and our Saviour Jesus Christ.

There are many instances of the good effects of these his first labours. It plainly appeared that the word of God in his mouth was attended with the power of the Holy Ghost. It was not an uncommon case, for persons to be so penetrated by his fervent discourses, as to resolve not to leave the place, till they should find rest in their souls. and the instances were not a few, to whom the God of love condescended even in this particular by sending then *the Spirit of adoption into their hearts*, testifying *Thy sins are forgiven*; and enabling them *to cry Abba Father*.

His time was now wholly taken up in searching, expounding, and enforcing the scriptures, which he did both in public and in private; and prayer, visiting the sick, and whatsoever other particular employments occasional, or stated, had any relation to his one purpose of spending, and being spend in the service of his master. And having been thus employed at *Limerick* for some time;

time, it was judged expedient, that he ſhould go and preach the goſpel in other places alſo.

CHAP. II.

He goes into the provinces of Leinſter and Connought and preaches the word there.

HIS way into thoſe parts had, in ſome degree, been prepared before him: many having received that goſpel, which he preached from others of his brethren. He followed them flaming with deſire for the ſalvation of ſouls, and with zeal for the glory of his maſter. By this ſtripling many ſtout-hearted *Goliah's* were reduced to *the obedience of* Chriſt.

His labours now, were greater than he had hitherto known; for beſide preaching always twice, and ſometimes thrice a day, he often travelled many miles between. But it was rendered pleaſant to him, doing it heartily as to the Lord. Where love is, there is no labour, and if there be labour, the labour is loved. Yes, it carries a burden without a burden. His endeavours were crown'd with much ſucceſs. Multitudes of people of all denominations attended his preaching, wherever he came; ſo that in a little time he was generally known all around the country.

Now

Now therefore did the God of this world ſtir up his emiſſaries. He has been ſometimes way-laid in his journey, and eſcaped their hands, only by remarkable interpoſitions of divine providence. It may be tedious to enumerate all the inſtances. The following I ſet down abridged from his journal.

"*Thurſday*, *Jan.* 4, 1750. With much weakneſs of body, I preached this morning, and ſoon after ſet out for *Roſgrea*. About a mile from the town I met a large company armed with clubs. Seventy-eight men were ſworn upon the occaſion. At the firſt ſight of them I was a little daunted; but I prayed to the Lord for direction, and was ſtrengthened. They compelled me to alight, ſaying, They would bring a miniſter of the church of *England* and a *Romiſh* prieſt to talk with me. I let them know, I preached not againſt any particular church, but againſt ſin and wickedneſs in *all*. I ſaid, ſuppoſing three perſons among you of different denominations; it may be a Churchman, a Quaker, and Papiſt, ſitting down and drinking to exceſs, begin to diſpute, each affirming, that his was the beſt religion: where is the religion of all theſe men? Surely they are without any, unleſs it be that of *Belial*. They are of their father the devil, while his works they do."

"After ſome further diſcourſe on the deſign of my coming to preach to them, and appealing to themſelves concerning the neceſſity of it, their rage

rage seemed abated, and then told me, they would let me go on condition that I would swear never more to come to *Rosgrea*. But when I resolutely refused this, they consulted on rougher measures; and after much debate, were determined to put me into a well, which they had prepared for that purpose. They hurried me away into the town, where I was surrounded as by so many human wolves. They held a consultation again, and resolved either to make me swear, or to put me into the well. But I refused either to swear or promise. Some then cried vehemently "Put him in," but others as positively said, "They should not."

"After some time the parish minister came, who behaved well, and desired I might be set at liberty. They consented, provided I would go out of town immediately. From an inn, where they confined me, they brought me out into the street, and it being market-day, I began to preach to the people. But taking me by the back, they hurl'd me before them out of town. At length I got on horseback, and taking off my hat, I prayed for them some considerable time. I then called upon them in the name of God, for Christ's sake, to repent; and told them, as to myself, in the cause of God, I feared neither devils nor men; that to do their souls good was my sole motive of coming among them, and that if God permitted, they might

put

put me in the well, or ſtone me; be it how it would, I was content."

" I came off from them at length in peace of conſcience, and ſerenity of mind. From the firſt of it to the laſt, I was not the leaſt diſturbed, nor ſtirred in anger or malice towards them. O God, it is thou alone that haſt wrought this deliverance for me.

He abode in thoſe parts for ſome months, and went through both evil and good report. While going about daily, he endeavoured, by all means the converſion of their ſouls. He often wanted proper neceſſaries for his body, and much impaired his health, through the greatneſs of his fatigues. But this by no means dampt the concern which he felt for periſhing ſinners, great numbers of whom were preſent to his view wherever he came. A deſire of being inſtrumental towards opening their eyes, and turning them to God, brought him among them; nor could any perſonal inconveniences alter his purpoſe, till providence directed his way elſewhere.

CHAP. III.

Some farther account of the trouble he met with on account of preaching the goſpel.

OUR Saviour, ſaid of his kingdom, If it were of this world, then would my ſervants fight, that I ſhould not be delivered into your hands.

hands. *Satan* on the contrary, is said to be the prince, and *god of this world.* And how numerous are his poor vassals! When therefore his servants perceive their master's kingdom in danger, they do fight, lest it should be subjected to its rightful Lord.

And hence only can be accounted for that opposition, which this servant of Christ, burning with desire to promote his kingdom, met with among most denominations of Christians, so called, wherever he came. Some, it is true, in almost every place, received the word gladly; while others not only did not regard it, but treated him with unkindness, even to abusive language, blows, or imprisonment.

The following instance, and which was the occasion of my first knowledge of him, happened in the town of my nativity, about twenty miles from the city of *Cork.*

At the repeated request of some of the inhabitants, he went thither accompanied by a few friends from the town of *Bandon*, *June* 11, 1752, The magistrate, who was also rector of the parish, the Rev. Mr. *William Ellis*, was applied to for the use of the market-house; which being refused, it was proposed, that he should preach at a small distance from the town. Thither he went accompanied by multitudes to whom, under the canopy of heaven, near a spacious strand, and shaded by a spreading tree, he affectionately declared the gospel of the grace of God.

By

By the time he had got to the place appointed, the magiſtrate, had ſent his ſerjeants to forbid him preaching, ‘ But being (to uſe his own words) of the opinion, that it was better to obey God than man,’ he ſtept up upon a table prepared for that purpoſe, and immediately opening his little bible read to them, *Job* xxi. 3. *Suffer me that I may ſpeak, and after that I have ſpoken, mock on.* The ſeaſonable ſingularity of the text, ſo excited their attention, that they permitted him to finiſh quietly.

The word was with power. Several faces were turned to paleneſs and wet with tears, while he urged it home upon the conſcience, that *our* ſins were the betrayers and murderers of the Son of God.

On his return into the town, he was ſeized by the officers, and brought before the magiſtrate, followed by an aſtoniſhed multitude. Being aſked many and various queſtions concerning *this way*, he anſwered fully, and without fear. The converſation laſted near an hour, in which he largely explained himſelf, giving the reaſons of his conduct; and alledging in its behalf, precedents both from ſcripture and from antiquity.

But Mr. *Ellis*, having predetermined what he would do, was not to be moved by arguments. He therefore let him know, that unleſs he would promiſe to preach no more in *this way*, at leaſt not in thoſe parts, he ſhould be committed to priſon without delay. He replied, ‘ That as he had

had been ſo earneſtly importuned to come there, he could not, in conſcience, promiſe not to come;' and aſked, 'Are there no ſwearers, drunkards, ſabbath-breakers, and the like, in thoſe parts?' Being anſwered, "There are." He added, that if after he had preached there a few times, there appeared to be no reformation among them, he would never come thither more. But this not ſatisfying, he was ordered to priſon. He went thither with all readineſs, and eſteemed it matter of thankſgiving, that his Lord counted him worthy, to ſuffer reproach for his name's-ſake.

Several perſons accompanied him into the priſon, where, he, with his friends, ſang praiſes to God, and exhorted the people. The ſtreet was crouded, ſome ſaying one thing, and ſome another; in general however, they were diſpleaſed at his confinement; and almoſt the whole town ſeemed concerned in his behalf. He ſtill (as far as his voice would reach) preached to them thro' the window.

The inhabitants ſhewed the utmoſt civility towards him; and not knowing how long he might be confined, provided bedding and proviſion for him and his companions. But it was not long before the magiſtrate ſent to let him go. Coming out, and ſeeing ſuch a number of people, he would fain, have preached to them; but was diſſuaded by his friends. He then went to

a private room, and exhorted till ten o'clock, as many as came to him.

He went thither twice afterwards, and tho' with much contradiction, preached to them that gospel, which is *the power of God unto salvation*. His endeavours were not all lost. There are to this hour some of the fruit of his labours in that place; persons to whom, because of the blessing which God made him to their souls, his memory will be ever precious.

The following instance happened in the north of *Ireland*, some time after, at a place called *New-Town*, whether he went on the Lord's day.

At the desire of several persons, he intended to have preached in a place called the *Church Green*, where were assembled, a large company to hear him. But while his hands were lifted up in prayer, there came one Mr. *Mortimer*, a presbyterian, and with him several hundred persons, who taking hold of him by the breast, pulled him with violence to the ground. They hauled him thro' the mob, and had well nigh choaked him, when one Mr. *Biers* freed him from the hands of him who held him. But for this he was soon struck to the ground himself.

Being got free, it grieved him exceedingly to see such a willing multitude disappointed; so he went to a place some distance from the former. But here likewise, by the time he had begun, the same persons pursued him. Perceiving therefore that it was vain to attempt preaching,

ing, he retired to a little houſe in a garden, at ſome ſmall diſtance. But neither here could he be at reſt; the mob followed, and to avoid their fury, he was obliged to wade thro' wet meadows, and then climb over the mountains, till 'wet and weary, we (he had one perſon with him) came to the houſe of one Mr. *Ambey*, who ſupplied us with all we wanted.' His tender, broken conſtitution could not however, endure this fatigue, without feeling its effects. He was obliged in a few days to take to his bed, where a fever confined him for ſome time.

It need not be diſſembled, that the authors of this outrage towards a ſtranger, chargeable with no crime ſave that of endeavouring to ſave ſouls from death, were a company of *Preſbyterians!* But alas! what are names? "Liberty of conſcience, and right of private judgement," are good and ſpecious words. But how reconcilable they are to ſuch conduct as this let all the world judge.

The ſtate of his heart, on that occaſion, he expreſſes thus. "In the midſt of it all, my mind was calm. I had no remarkable conſolation, or fear, or ſorrow. I prayed for them, and do ſtill pray God to forgive them, and not lay this ſin to their charge."

I paſs over a number of other inſtances of the oppoſition he met with, of a private as well as public nature; and only mention theſe, as a ſpecimen of the malice which *Satan* bears to God's kingdom, and ſervants.

CHAP.

CHAP. IV.

A ſhort account of the endeavours of the Romiſh clergy, to prevent his uſefulneſs among their people. The means he made uſe of to inſtruct them, and the ſucceſs which he met with therein.

NOTWITHSTANDING the ſtrict laws which are in force, to prevent the propagation of Popery in theſe kingdoms, and to reſtrain the attempts of *Romiſh* prieſts and jeſuits; it is no ſecret, that both in *Ireland* and *England*, their endeavours, are as unwearied as ever. They compaſs ſea and land all round the globe, and hardly ſtick at any thing that may contribute towards their making proſelytes.

The endeavours of this ſervant of Chriſt, to convert to him members of that communion, ſtirred up their clergy againſt him wherever he came. His name was well known in all their churches; and in whatſoever place there appeared but a probability of his coming, the prieſts took care, to render him as obnoxious to the people as they poſſibly could; inſomuch, that they ſtuck at nothing, though never ſo falſe, to compaſs their end. They however carefully avoided his having opportunity to talk with themſelves. I do not find that from the time of his leaving their communion, he had ever any ſettled perſonal interviews with them, although for the

the ſake of their poor ignorant people, for whom he had the tendereſt compaſſion, he has frequently deſired it; ſometimes even in public. One occcaſional converſation only, with one of their prieſts, on board a ſhip, in a paſſage from *England* to *Dublin*, he relates, as follows, " We diſcourſed on the following particulars. 1. The Pope's infallibility. 2. Tranſubſtantiation. 3. Invocation of ſaints. 4. Purgatory. But he could not withſtand the force of plain ſcripture, and therefore withdrew. The company were greatly pleaſed to find, how little the *Romiſh* clergy have to ſay for themſelves, when oppoſed by arguments taken from ſcripture and reaſon.

In one place, (*C——l*) the prieſt informed his congregation, (to ſuch low ſhifts were they driven) and induſtriouſly ſpread abroad, " that he had been a ſervant boy to a certain prieſt, and that having ſtolen his maſter's books, he learned to preach by that means."

The conduct of another of them at *Cork*, was ſtill more extraordinary. There was in that place a vaſt reſort of *Catholics* (ſo called) to his ſermons, which were often under the open firmament, as well as daily within doors, both in *Iriſh* and *Engliſh*; and among the *Romaniſts*, who were happily ſtirred up thereby to a concern for their ſalvation, there was one elderly woman, who had been in ſome religious office among them. She entirely forſook their communion, conſtantly attended his ſermons, and thenceforward, received

received the Lord's ſupper in the church of *England*.

The *Romiſh* prieſts became ſtrangely irritated, and laboured vehemently to ſtop the growing evil; to which end, one of them affirmed to the people, that "As to that *Walſh*, who had ſome time before turned heretic, and went about preaching, he had been dead long ago: and that he, who then preached in this manner, was but the devil in his ſhape."

But their endeavours, proved in great meaſure ineffectual; for, however a few perſons might receive ill impreſſions from ſuch inſinuations; yet ſeveral of their communion in many places heard him gladly, and would not be hindered therefrom. Rather, the more the prieſts urged them, they prevailed the leſs. His labours, and prayers, and tears, for their poor ſtraying ſouls, over whom his bowels ſo often yearned, had, on many the deſired effect; being thereby, not only reformed from Popery, but really converted to God.

Of the common natives of *Ireland*, it has been frequently obſerved, that of all the natives of the globe, there are none who exceed them for hoſpitality, good nature, and ſuſceptibility of religious impreſſions. It might well therefore, occaſion the 'yearning of the bowels' of this lover of ſouls, to ſee ſuch multitudes of them detained in total ignorance by their prieſts, to whom they pay the moſt implicit obedience.

And

* And hence it was, that from the beginning of the concern which he felt for his own ſoul, he ſet himſelf, by all poſſible means *to turn them from darkneſs to light.* And whither in the highways, at inns, in the city or country, he let ſlip no probable means of inſtructing them. One circumſtance which is much more common in *Ireland* than *England*, I mean the number of ſtreet beggars, furniſhed him with frequent opportunities of this kind.

His manner of addreſſing them was eaſy and familiar: talking to them always in a ſtile ſuited to their capacity and prejudices. He avoided entirely the difference of churches, and all matter of diſpute, ſpeaking only of the dreadful evil of ſin, the great affairs of eternal life, and eternal death, of judgment, and of the ſufferings and ſacrifice of the Son of God. And his diſcourſes had often ſuch immediate effect, that falling on their knees, and ſmiting their breaſts, they have wept, and cried for mercy, in the open ſtreets. He always concluded his inſtructions with giving them money, if he had it, which indeed was not always the caſe.

It would be tedious to enumerate all the converſations, and various intercourſes which he had with members of that communion, and the good effects which were produced by them. Two or three only, may be related from his own accounts.

" This day —— came to my room. I aſked him, how he hoped to be ſaved? And having talked together in *Iriſh* for ſome time, he became greatly affected, and ſaid, " I have ſaved ſome money to leave to ſome *Prieſt* or *Friar* when I die, in order to procure me the forgiveneſs of my ſins, and I am willing to leave it to you, if you will accept of it." I told him, that no man could forgive his ſins; that the gift of God was not to be purchaſed with money; and that only the blood of Chriſt, our great *High-prieſt*, could cleanſe from ſin. He was deeply wounded, and cried earneſtly to God, to whom, after prayer I commended him."

At another time he writes, " A poor woman, a papiſt, came to my room, deſirous of ſalvation. I prayed with her in *Iriſh*. She frequently fell on her knees and cried for mercy, reſolving no more to regard the prieſt's curſes, but to ſeek her ſalvation according as the word of God directs."

Again, " Being on a journey, where I breakfaſted (it was a Romaniſt's) I reproved the landlord for ſwearing, and talked to all who were preſent. I exhorted likewiſe a woman at the door, to ſeek from God, repentance and ſalvation. She cried with amaze! To the bleſſed Virgin, and to the twelve apoſtles to help her. But I taught her to direct her prayers to God the Father, through the Lord Jeſus Chriſt.

* Beſide his frequent occaſional converſations with them, he went to as many of their own houſes

houſes as he could get admittance, where he regarded the children and ſervants, even as the maſters and miſtreſſes.

But what moſt of all contributed to the ſucceſs of his attempts for their good, was his public preaching, to which great numbers of them frequently reſorted, wherever he came; induced thereto, chiefly by his preaching in *Iriſh*, and ſuch things as they eaſily underſtood. There is in the *Iriſh* language a peculiarly affecting expreſſiveneſs, particularly with reſpect to the things of God; which, being preſſed home upon the conſcience, by his zealous and alarming way of preaching, often left them bathed in tears. I ſaw a very remarkable inſtance of this in the town of my nativity; preaching there on a market-day, many of the country people running with ſurprize to hear him, ſmote their breaſts and wept, in ſuch a manner as was entirely new to them, ſome affirming, that they could go all over the world with him! It may be truly ſaid, he ſeldom preached a ſermon in *Iriſh*, from which ſome of them did not receive advantage. He briefly mentions a few inſtances himſelf, as follows,

"After preaching both in *Iriſh* and *Engliſh*, a poor papiſt woman came to me, ſaying, "She came for inſtruction; for that as ſhe was a poor woman, ſhe could not have it elſewhere, and ſhe wanted to ſave her ſoul." I told her, that all which was in my power, I would do for her

willingly. She wept, and I prayed with her, pointing her for all her soul wanted, to Jesus, who alone is *the way, the truth, and the life.*"

*Again, "*Jan.* 4, 1751. My soul was delighted to see with what earnestness the poor *Irish*, (meaning the *Romanists*) received the word, being in general deeply affected. O how did they weep, and cry for mercy! May God hear their prayer. Surely this people will rise up in judgment against Protestants, who having the light of the gospel, either neglect or despise it. And also against the pastors of this ignorant people, who hold them in error. O, what have the Romish clergy to answer for before God!"

"*April*, 1751. Many of them professed after preaching, that they received more benefit from that one sermon, than from all the *masses* they had attended during their whole life."

At another time preaching concerning the good *Samaritan* (Luke x. 30.) "Two members of the church of *Rome* were deeply convinced of their want of a Saviour, and thirty-four persons joined themselves together, to seek and serve the Lord.

"*Friday, May* 8. I conversed with a woman who was formerly of the church of *England*, but had been seduced by the *Romish* priests. She was convinced of her error and returned. To God be the glory."

"After preaching on *John* i. 17. Sinners cried out mightily. One came confessing her deeds

deeds and ſaid, She had lived an adultreſs, worſe than *Mary Magdalen*; ſhe wept, trembled and roared aloud.

The circumſtance of his preaching and ſpeaking in *Iriſh*, (a thing that multitudes, at leaſt of proteſtants in *Ireland* cannot do) next to the ſingular bleſſing of God upon his labours, contributed moſt to the ſucceſs of his endeavours. Though it is obſervable that when he preached one day in *Iriſh*, on *Oxmon-Town-Green* in *Dublin*, among thoſe who were affected by the diſcourſe, there was one man cut to the heart, although he did not, at all underſtand the language.

In a journey once between *Cork* and *Bandon*, he fell into converſation with a man who rode ſome miles with him, till as was his conſtant manner, he began to apply ſomething to his heart, concerning the worth of his ſoul, and the way of ſalvation. But he ſavouring not the things of God, became grievoſly offended. " His prejudice in ſhort ran ſo high, that he declared, although he were ſhot for it, he would have ſatisfaction; adding with an oath, thou ſhalt never deceive another, for I am reſolved to be the death of you juſt now."

" I was quiet in my mind, being perſuaded that the God of *Daniel* was ſtill the ſame, I did not feel the leaſt anger, or riſing of revenge towards him; and ſtill reproved him whenever he ſwore. In the midſt of his rage I reproved

him in *Iriſh*. He was inſtantly amazed; and replied, "Why did you not ſpeak *ſo* to me in the beginning?" The lion became a lamb, and I then let him know ſtill ſpeaking in *Iriſh*, what Chriſt had done for ſinners. He departed with a broken heart."

When ſome of them once followed him after preaching, deſirous of inſtruction. "I told them (ſays he) as to religion that it was not a bare profeſſion that would avail any one.—That the true way, was to forſake ſin and follow Chriſt; and that in order thereto, it was needful that a perſon ſhould, 1ſt. Be poor in ſpirit; *feel* that he is a ſinner. 2dly, Mourn on that account with a broken and contrite heart. 3dly, Forſake ſin by applying to the Lord for ſtrength. 4thly. Believe in Chriſt, and him only for ſalvation; as it is his blood alone, that cleanſeth from all unrighteouſneſs: and 5thly, Obey the goſpel by conforming to the rules there laid down; living *ſoberly, righteouſly, and godly in the preſent world.*"

This was the ſum of what he taught them from time to time, as the way of ſalvation, which, explained and enforced by the holy ſcriptures, he oppoſed to every other device, or tradition of men. And ſo zealouſly concerned was he for enforcing theſe truths wherever he came, that to one, amidſt a great number of *Romaniſts*, whoſe attention ſome endeavoured to hinder, he ſaid, "If my doctrine be not according to the word of

of God, ſtone me on the ſpot. Make a ſacrifice of me: only hear for yourſelves.

"O that God would call them to the knowledge of the goſpel of peace, and open to them a door of ſalvation. Open Lord the eyes of their prieſts. Remember the purchaſe of thy blood, nor ſuffer thoſe poor ſouls to periſh, for whom Chriſt hath died."

CHAP. V.

He goes to England *and labours there.*

THE enlargement of ſoul, with which it pleaſed God to bleſs him, left no bounds to his deſires, of ſpreading the ſavour of the knowledge of Jeſus, in every place: and his providential connections, afforded him a large ſphere of action. The people with whom he was more immediately united, and who were, according to the divine diſpoſals, the inſtruments of his ſalvation, had now, through the bleſſing of heaven, ſpread the *joyful ſound*, well nigh all over *England*, and *Ireland*. And hence aroſe a neceſſity for many labourers.

It was therefore judged expedient that, (having been ſucceſsfully employed between two and three years in his native country) he ſhould go to *England* likewiſe: to which only the conviction of its being the will of God, could have reconciled

cited him; feeling what was natural on the occaſion, "A ſtruggle within himſelf on leaving his friends and country."

May 10. 1753. He embarked at *Dublin* with ſome other friends, and the next day arrived at *Park-gate*. Concerning this voyage, and his arrival in *England*, he writes as follows. "There were on board ſeveral gentry, and officers, with a large number of cabbin paſſengers. They curſed, ſwore, and blaſphemed as though they were in hell. I reproved them again and again; but they ſtill perſiſted, and ſaid I was mad. O God, if there never was any other damnation in the world to come, than the company of ſuch wretches, who would not flee from it.

London was the place where he was appointed chiefly to labour. He arrived there the 31ſt of *May* 1753, and preached his firſt ſermon from 1 *John* ii. 1.

And now did he, more vigouroufly than ever, apply himſelf, both in public and in private, to the labour of his calling; reſolving, in a place of ſuch dangers, to make the beſt uſe of both. He found himſelf in the midſt of a numerous and well inſtructed people, many of whom were deeply experienced in the things of God. This was to him matter of great joy, though at the ſame time of much carefulneſs, knowing, that in order to be truly profitable to them, a ſuperficial acquaintance with things would but ill ſuffice.

He

He therefore *laboured* to be a ſcribe *well inſtructed*; to be deeply and judiciouſly informed, in things pertaining to the kingdom of God. It was his daily and nightly ſtudy, how he might beſt contribute his part towards the feeding them with the ſincere milk of the word, and the building them up in their moſt holy faith.

But neither did he here intermit his endeavours, for the ſalvation of his poor ignorant countrymen, (of whom great numbers, of the lower ſort are conſtantly employed in *London*) ſtill detained in that darkneſs, from which he had ſo happily eſcaped himſelf. He therefore appointed times for explaining to as many of them as would hear, the firſt principles of the doctrine of Chriſt; and preached ſeveral times in *Iriſh*, in *Moor-fields*, and elſewhere; endeavouring likewiſe, to have as many private interviews with them as he poſſibly could.

It was here he firſt formed to himſelf a more exact plan for the improvement of his time, with reſpect to his public and private capacity, as a preacher, and a chriſtian, aſſigning determinate portions of it to certain employments, which unleſs when neceſſity required otherwiſe, he punctually obſerved. He preached conſtantly twice a day, and viſited many people in their families; beſides frequent attendance on the ſick, and dying; from ſome of whom, he was rarely a day abſent.

The abilities with which God had endowed him, and his faithful improvement of them, conſiderably encreaſed his work; for it ſeemed good to thoſe, whom the divine wiſdom had honoured, with the over ſight, of a multitude of perſons here, in their abſence, to intruſt him with that branch of their work. His exactneſs and ſubmiſſive faithfulneſs therein, appeared in many and various particulars, of which a part only may be gathered from the following letter to the Rev. Mr. *John Weſley*.

" *Honoured Sir*,

I Thank you for your letter. I longed exceedingly to hear from you.———Your account of the good woman in your Journal was refreſhing to my ſoul. What I have to ſay is as follows,

1. " Mr. *Weſley* is gone to *Briſtol*. He met us on *Monday* mornings, and upon the whole, all was well. We parted much in love. 2. Mr. *F*—— goes on well. I converſe with him when I can. 3. The Lord is powerfully carrying on his work. Sinners are alarmed, and ſaints edified. This day in viſiting the ſick, my ſoul was greatly comforted, by hearing of God's dealings with their ſouls.

" On *Monday* I begin to change the tickets. God give me integrity, wiſdom, meekneſs, and love. I think, conſidering theſe particulars, I cannot leave

leave *London* yet. It seems *providence* keeps me here still.

"You have the prayers of your children. I don't forget you. A son honoureth his father, and a father loveth his son. Let it be so till death, and the devil can get little advantage. Your preaching has been often, and exceedingly blest to my soul. My heart's desire, and prayer to God is, that the Lord would make me partaker of his holiness.

"Dear Sir, I trust your soul will, in time, and in eternity, partake of that great salvation, you have preached in the name of the Lord. O may it please God, that we may meet full of holy and happy love! I feel my soul this moment strongly drawn after God; but there is yet something that keeps me out of perfect rest and liberty. Jesus, take my whole heart! Confound, overpower me with thy grace. Requesting your prayers and counsel, I remain,

London, Your very affectionate son,
April 30. *Thomas Walsh.*"

His advancement in divine knowledge, and in the divine life, while he remained here, became more and more visible. The fruit of his public ministry was likewise still more discernible; and the general tenor of his conduct was acceptable to the people. They had abundant evidence of his devotedness to God, and of his truly serving as a son in the gospel. He was generally blest to all kinds of hearers. His discourses were

always of an awakening nature, entering into the very heart; and ſingularly calculated to aſſiſt, ſuch as were ardently ſeeking after *perfect love*, (1 *John* iv. 17, 18.) and hereby, through the divine bleſſing, he became inſtrumental to ſuch a revival of the work of God, as had not been known, as to its depth, from the firſt union of that ſociety. Nor are there a few in *London*, who bleſs God that ever they heard his voice.

Thus did he ſpend the time of his abode in *England*, ſpreading the ſavour of his good ointment all around him, and by his example, as well as preaching, preſſing every one to make ſure work for eternity. He perceived clearly, it was the good providence of God which prepared his way, and directed him hither. He came from *Ireland* to *London*, three ſeveral times; the laſt of which the longeſt time of his continuing there, (about two years,) and the moſt profitable both to himſelf and to others. And here eſpecially it was, that through his great and inceſſant labours; his unwearied application to private ſtudy and public miniſtrations, he laid the foundation of that diſorder, which at length, removed him to another world.

CHAP.

CHAP. VI.

His love to ſouls, and zeal for promoting the glory of God.

SOME account of his endeavours for the ſalvation of his neighbour, has already been given. But this being ſo conſiderable a part of his character, deſerves a more full conſideration: though it cannot be told, of how many and various expedients he ſerved himſelf for the converſion of ſinners.

He watched every opportunity; and was literally *inſtant in ſeaſon, out of ſeaſon*; that is continually, at all times and places, ſeeking how he might beſt accompliſh the end, for which alone he deſired to live.

The intenſeneſs of his deſire, and his application to this *one thing*, kept him continually as on the wing, ſpending, and being ſpent in this behalf; regarding neither reproach, pain, loſs, nor death itſelf. "I have, ſaid he, but one life, and it is a hard caſe if I cannot readily loſe that for his ſake, who gave his life a ranſom for mine, and for the life of the world. My heart bleeds for the world which lieth in the wicked one."

It was owing to this likewife, that he embraced every poffible opportunity of crying aloud, in the moft confpicuous places of public refort, and of enforcing the voice of wifdom, faying, *How long ye fimple ones will ye love fimplicity, and fcorners delight in fcorning, and fools hate knowledge! Turn ye at my reproof; behold I will pour out my Spirit upon you, I will make known my words unto you.*

* Mountains, market-places, highways, meadows, rooms, prifons, and fhips, were the frequent theatres of his publifhing the gofpel of peace. And herein there appeared in him fomething next to marvellous, being a living fire, continually burning in the love of God and man; ftill mounting upwards, and kindling all that were capable about him; as prone to fervour and activity, as fome are to cold and indolence. He was never weary of well-doing, nor ever fpoke flightly, and with indifferent affection of the great God, and of the things of religion; but with a ferioufnefs and reverence, becoming one who by faith faw the Invifible, and looked to be fhortly with him!

* He was in truth a mighty adverfary to the devil's kingdom, and took every poffible ftep, which he judged might, in any meafure, promote the honour of God, to whofe fole glory he facrificed himfelf, with all his labours and ftudies. It is fcarcely poffible to enable a ftranger to him to conceive, the flow of his foul, and energy

of

of his ſpirit and expreſſions on theſe occaſions; while he endeavoured by *all means* to ſave ſome. To this end, he truly imparted, not the goſpel of God only, but likewiſe his own ſoul. It was this noble object which raiſed him above, even that attention to his body, which it required. It was truly ſaid of him,

He ſcorn'd his feeble fleſh to ſpare,
Regardleſs of its ſwift decline;
His ſingle aim, his ceaſeleſs prayer
To ſpread the righteouſneſs divine:

He truly triumphed in the croſs,
Its prints as on his body ſhew'd,
Laviſh of life for Jeſu's cauſe,
Whoſe blood for all ſo freely flow'd.

The fire which burned in his heart never ſaid "It is enough." And the ſucceſs with which it pleaſed our Lord to proſper his labours, was a conſtant motive to his going forward. His deſigns of doing good were without limits, eſteeming himſelf a debtor to all, and embracing in affection, not leſs than the whole world.

Riding through *Wales* and finding that, in many places they did not underſtand *Engliſh*, he felt great concern on the occaſion, and formed a reſolution, if his life and health permitted, to learn the *Welch* language.

And

And it was given him not only to believe, and therefore to ſpeak for God; but alſo to ſuffer for his cauſe. But he rejoiced in his ſufferings, and filled up that which is behind of the afflictions of Chriſt in his fleſh.

Meantime the *end*, which he ſtill kept in view, together with his frequent reflections, on the love of Jeſus; the danger of ſinners dying without converſion; and the preſent ſalvation to which they are entitled, thro' the blood of the Lamb: made him more than ſuperior to every thing which, either men, or the malice of *Satan* could invent againſt, or inflict upon him.

His warm heart and fervent courage, feared no danger in the diſcharge of his duty, being well aſſured that walking uprightly, he walked ſurely. He dreaded not the faces of men, but where occaſion offered, boldly reproved what he ſaw amiſs in every one. Wherever there appeared any probability of his doing good, he was never hindered by the proſpect of danger.

In one place, having preached to a vaſt number of *Romaniſts* and others, and a proſpect appearing of doing much good, he intended, to go again: but a report prevailed that if he attempted it; a great man would either have him ſtoned, or ſent to jail. On this occaſion "I reflected (ſays he) what God had done in former times for thoſe who put their truſt in him. And he gave me ſtrength according to my day. I found my faith in him greatly ſtrengthened, and reſolved, ſimply

ſimply to rely on his protection; not doubting but that he would ſtand by me. So I went thither and preached in the name of the Lord.

" The fear of man prevented their giving me entrance into their houſes as before; ſo I ſtood on a chair in the ſtreet, and thanked God for the privilege. They received the word without diſturbance, and with joy. On my return I prayed at two houſes in the way, and the power of God was greatly in the midſt of us. Praiſed be God, and the Lamb for ever!"

His labours were indeed much beyond his ſtrength; and his zeal would not ſuffer him to ſtand ſtill: ſo that his friends were obliged ſometimes (as *Origen*'s mother, to prevent her young ſon's burning with his father) to hide his cloaths, or lock him in his room in the morning.

* His whole converſation was like fire, warming, refreſhing, and comforting all that were about him, and begetting in their ſouls a meaſure of the ſame zeal for the glory of God, and the ſalvation of ſinners which burned in his own breaſt. It was not poſſible to be much with him, and not to hear diſcourſes which bred a deteſtation of ſin, and a love of holineſs. To what purpoſe is it to live (ſeemed the motto of his life) and not to live to ſome good purpoſe?

His endeavours to do good, extended to children alſo. He firſt, introduced in many places the cuſtom of meeting weekly, ſuch of them as could attend, in order to inſtruct them in ſuch truths,

truths, as their capacity admitted of. In doing this he desired their parents might be present likewise, to whom his affecting manner of address was not less serviceable, than to the children.

While in *London*, he had several interviews with the *Jews*, frequently attending their synagogues, and reasoning with them out of the *Hebrew* scriptures. And altho' I cannot say with certainty that any of them were converted, yet, sure I am from eye witnesses, that they were not able to gain-say the power by which he spoke.

* When at any time he met any of his Christian acquaintance, in the street, or called at their houses passing by, he had always something to say by way of watch-word, which he left upon their minds. Such as, "Well, let us hold out a little longer! Are we pressing forward? Let us hold fast faith, and a good conscience. Are we watching now unto prayer, and pressing after perfect love?" I well remember one instance of the good effects of this, which a person mentioned to me since his death. "I shall never forget, says he, a word which Mr. *Walsh*, taking me by the hand one day, spoke to me in my shop, *'Tis worse than death, my* God *to love, and not my* God *alone.*" It was like a nail in a sure place, and left a useful impression ever after. The gravity and earnestness, with which he delivered these kinds of little memento's to his friends, carried them, by God's help to the heart, and left them there. So that I have heard several of his sayings,

ſayings, in this way, called to remembrance, ſince his deceaſe, by ſeveral of his acquaintance.

He did whatſoever he did for God, with all his might, ſpending his very life in every action, even as tho' he ſhould merit heaven thereby, and yet, at the ſame time deſpiſing himſelf as an unprofitable ſervant.

CHAP. VII.

His application to ſtudy, love to the holy ſcriptures, and improvement in divine knowledge.

THE firſt materials of his learning, were not very conſiderable; he had acquired ſome knowledge of *Latin* in his childhood, but left it off for the *Mathematics:* ſo that by the time he reſumed his grammatical ſtudies, he had almoſt all to do again. However, the ſtrength of his natural capacity, and intenſe application to ſtudy, after his converſion, ſoon recovered, what he had loſt, with vaſt increaſe.

From the time of his firſt, deep concern about ſalvation, he read, as has been intimated, the word of God, with unwearied application; and every thing elſe, only as it had ſome reference to the truths contained therein: and this practice he continued with increaſing diligence, and delight, till ſickneſs diſqualified him for all ſtudy.

ſtudy. And to ſuch a degree of eminency did he arrive therein, that I believe, it may be ſaid with truth, he was ſcarce ever a moment waking, wherein he was not either talking of, reading, or meditating on one truth or other contained in holy ſcripture.

At firſt he read the *Engliſh* bible chiefly; but his endeavours for the good of many of his ignorant countrymen, induced him to read, and get well acquainted with the New Teſtament in *Iriſh* likewiſe.

He next ſet himſelf, to underſtand the ſcriptures, both of the Old Teſtament and the New, in their original. It was not till after he had acquired ſome tolerable knowledge of the *Greek* Teſtament, that he entered upon the ſtudy of *Hebrew*. This was at *London*, about *December* 1759. He agreed with a *Jew* to inſtruct him, at the rate of a ſhilling an hour. A few leſſons ſerved all the ends he needed; and being fully initiated into the genius of the language, he ſoon became as it were ſwallowed up in it.

The matter of the ſtudy ſo endeared the language to him, that he proceeded therein with incredible ſwiftneſs. He diſcovered every day, ſuch a depth of *hidden wiſdom*, in the writings of *Moſes*, and the prophets, read in their own tongue, as he could hardly have conceived from our tranſlation, tho' for the moſt part, deemed the beſt in the world.

He

He aſcribed it to a ſpecial aſſiſtance from heaven, that the ſtudy of the tongue, became ſo eaſy and pleaſant. And I have heard him mention this very particular as an argument (at leaſt to himſelf) of the regard of heaven, to this *firſt*, moſt ſimple, and excellent of languages;* in aſſiſting thoſe who with upright minds enquire into it after the mind of God. And to this purpoſe he writes as follows.

" *December* 20, 1756. I ſpent the forenoon in my ſtudies, in which God has, and does greatly aſſiſt me. About this time twelve-month I could not read a ſentence of *Hebrew* with any certainty, or conſtrue a verſe with readineſs. But now I can read my bible through, and underſtand it, almoſt as well as *Latin* or *Engliſh*. This hath God done, enabling me to read his bleſſed word in the firſt and beſt of languages. O may all my ſtudies and talents be devoted to his glory!"

* His application was indeed prodigious. I have known him ſpend fourteen hours, of the four and twenty, in this ſtudy, excepting only the intervals of prayer, which he frequently poured

* " The *Hebrew* (ſays archbiſhop *Uſher*) is the firſt tongue of the world, and the moſt orderly ſpeech: in compariſon of which all other languages may be condemned for barbarous confuſion."

" Sure I am (ſays an eminent writer) that it ought to be the firſt language we are taught, after we have learned to liſp our own: and were I worthy to adviſe, the *oriental dialects* ſhould follow the *Hebrew*, the *Greek* ſhould follow the *Arabic*, and the *Latin* be acquired by converſation and reading, in the ſame manner as the modern languages of *Europe* are acquired."

ed out for his bleſſing, whoſe inſpiration alone teacheth man *true* wiſdom. He often intermixed a verſe of praiſe, or petition; and then, turning his face to the wall, and lifting up his heart and countenance to heaven, with his arms claſpt about his breaſt, he would ſtand for ſome time before the Lord in ſolemn recollection, and then return to his work.

* It was a rare thing ever to ſee him, but with a book in his hand, or ſpeaking of the things of God, or in meditation. When in travelling, he at any time ſtopt at an inn, as ſoon as he was ſhewed to his chamber, to ſtay whether for an hour, or a night; he would take out his little *Hebrew* pſalter (which was his favourite travelling companion) or ſome other ſpiritual book, and fall immediately to his uſual work; unleſs the time was taken up in exhorting the landlord, or ſervants, or in ſhort, any he met with. Accommodations for his body were his ſmalleſt care; and his attention to theſe, were always, as it were by the bye. He, like the tortoiſe, had his houſe always with him, and ſeemed every where, and yet no where at home, in this world. He purſued his work, well nigh equally, at all times, and in all places, ſpontaneouſly to tend to God. Even after preaching, he has immediately reſumed his ſtudies, (having books always with him,) and this often, where ſeveral perſons have been talking, or otherwiſe employed, as their occaſions required round about him. He, ſtill

purſued

purſued his work, as tho' he were retired in a cloſet: proceeding on the ſentiment, that he had no other buſineſs in this world, than to pray, and preach, and ſtudy, and live in every place, and in every thing, for God!

The frequency of his *ſtated* times of prayer, were, at firſt eſpecially, much interrupted hereby. But he followed the light which he then had; and intending all his acquirements for the glory of God, in the intereſt of ſouls, he thought he might on ſome occaſions, (as one expreſſes it,) "leave God, for God."

He was not, however, without frequent jealouſies, leſt his intenſe application, even to this kind of employment, ſhould in any wiſe, divert his heart from what he moſt prized, namely, cloſe attention to Jeſus. After a while therefore, having maſtered the main difficulties in his work, his application became much more moderate. He began to "Learn well to know, how much need not be known."

* One day he writes as follows. "I was all day cloſely employed at ſtudy. But I fear I love my books too much. It is true my ſtudies relate to the word of God; but I often find my mind carried out in deſire after languages, arts and ſciences; yet I ſee the vanity of every thing, when ſeparate from God: to be ſure, I prize the knowledge of Chriſt *crucified* above all other knowledge. To imitate his wiſdom, goodneſs, meekneſs, patience and love: alas! what are *Hebrew*,

Hebrew, Greek, Latin, Logic, Metaphyſics, every thing to this! What is any thing to the love of Jeſus! O that ſweet peace of conſcience, and contentment of mind; which ariſe from redemption in his blood! O Lord, thou knoweſt that I deſire to be great in thy grace; to be armed with thy armour: My ſoul longs to riſe above theſe little, tranſitory things. I fain would reſt in thee! I thirſt for the divine life. I pray for the ſpirit of illumination. I caſt my ſoul upon Jeſus Chriſt, the God of glory, and Redeemer of the world. I deſire to be conformable unto him; his friend, ſervant, diſciple, and ſacrifice! Come now my Jeſus! See the longings of my ſoul, and finiſh the work there."

* From hence may be gathered both, what was the ſpirit of the man, and the tendency of his ſtudies. He deſired to know: but it was God, and the things of God, which he propoſed to himſelf, as the ſole matter of his knowledge. For altho' he read occaſionally both logic and metaphyſics, hiſtory, and natural philoſophy, yet it was all with reference to his one grand point. Whatever treaſures he gathered from abroad in theſe, or in any other way; as the induſtrious bee, collecting her ſweets from different flowers, depoſits all in one hive; ſo he reduced, and made all his attainments ſubſervient to, the word of God, and acquaintance with Jeſus, as his central point.

And

And his fear, leſt in any thing he ſhould deviate from this, had much influence on the regulation of his ſtudies. He well knew, that to have a heart always at leiſure for God, attentive to his teaching, and obedient to his dictates, is the great thing to which every deſign muſt give place; and that the heart is capable of being *overcharged* with things, in ſome reſpects, lawful and excellent, as with ſurfeiting and drunkenneſs, or cares of this life; all of which are therefore, to be as carefully guarded againſt.

And perhaps there are few things by which the ſpirit of darkneſs, ſo ſerves himſelf, among the *thinking* world, as by this very particular; diverting the mind from proper application to the *one thing needful*, not indeed by things ſenſual, or immoral, which they abhor, and would perhaps be ſhocked at the thought of; but by things, in ſome reſpects innocent, and plauſible, if not neceſſary: it may be by curious ſpeculations on government, the works of nature or grace, and ideal purſuits of various kinds.

* Biſhop *Taylor* mentions it as a ſaying of *Oegidius*, "an old, and ſimple woman who loves Jeſus, may be greater than was brother *Bonadventure*." And inaſmuch as the giving our whole heart to God, is that, without which, nothing in religion is available; if this be not done, is it not the ſame thing, whether it be through gazing at the ſtars, catching of butterflies, or committing adultery? The death of the body is as fully affected by the prick of a lancet, as by the ſtroke

of a cannon-ball. And, to such alas, as procure the *loss* of their own soul, how little difference does it make, whether it was done by the crimes, of the grossest kind, or, by what the flattery of self-love, and a mistaken world call *little things*. He was throughly sensible of his danger in this respect, and began to regulate himself accordingly.

He found towards the conclusion of his studies in particular, that more *true* wisdom is obtained from God, by prayer and holy meditation in one hour, than from the application of years to folio volumes; and therefore esteemed one single sentiment, gained in this manner, of more value than a thousand speculations acquired by mere dint of study in the way of human science. He perceived well the difference which there is between studying barely to instruct others, (which in its place, is also right and necessary) and studying to perfect one's self, to produce that purity, and disengagement which is absolutely necessary to receive the true light of the holy Spirit. "The secrets of the kingdom of heaven are not understood thoroughly, but by the sons of the kingdom, and by them, too in several degrees, God distributing to every one severally as he willeth; but to such as know not God, the whole system of this wisdom is insipid and flat, if not totally rejected, dull as the foot of a rock, and unlearned as the elements of our mother tongue. But so are mathematics to a Scythian boar, and music to a camel."

* His

* His ſettled manner now was, to aſſign the morning wholly to the reading, firſt a chapter out of the Old Teſtament, and frequently ſome of the pſalms in *Hebrew*. Then he read, and digeſt ſome part of his *Greek* Teſtament. His manner of doing this, took him up great part of the fore-noon: and afterwards, he read, wrote, or was otherwiſe employed as occaſions directed. He frequently had ſome perſons to viſit him for inſtruction in ſome point of learning; chiefly in *Hebrew*. Two or three young men of *Cambridge*, at different times, being in town, and knowing him, choſe to be initiated by him in the *Hebrew* tongue. He was conſtantly as communicative as receptive of inſtruction, withholding nothing from any one, that he thought might be uſeful to them.

He read the ſcriptures in order; beginning a book, and going thro' with it regularly; fixing at the ſame time upon ſuch parts, as had moſt immediate reference to the doctrines and precepts of the goſpel-ſtate of things; which he not only read moſt frequently, but likewiſe committed to memory. * And the degree of perfection to which he arrived in this particular, was really ſurpriſing. His acquaintance with the letter of ſcripture, and his retentive memory, ſupplied him as with a conſtant concordance. And I believe there was not a remarkable paſſage, hiſtorical, doctrinal, or preceptive, from *Geneſis* to the *Revelation*, which he could not, on the bare mention of, turn to immediately.

" Thy word (fays he) O Lord, I have for mine inheritance for ever. It is the joy of my heart, and of more value to me than millions of worlds. O God, give me underſtanding, that I may keep thy law! But let my whole dependance be in Jeſu's merits. He is my advocate. Only by faith in him I ſtand. He is my ſure refuge, and portion, in the land of the living!

Being at ſea one time, and the weather becoming extremely tempeſtuous, the mariners themſelves were apprehenſive of death. He in like manner expected the ſame, and put into his boſom, a ſmall bible which he had with him, reſolving that what he ſo loved in life, ſhould not be parted from him even in death. Such was his love to, and ſingular eſteem for the word of God.

In this manner it was, that he became in truth, a ſcribe, well inſtructed to the kingdom of heaven, and brought out of the treaſury of his heart experience, the old and new, and deep things of the word of Jehovah. It was from this fountain he derived his ideas, ſentiments and expreſſions, on all occaſions; explaining doctrines, enforcing duties and reſolving difficulties, well nigh, altogether in ſcripture words. The *ſpirit of wiſdom* ſo reſted upon him, that there was nothing of a divine nature, which occurred to his own mind, or was propoſed to him by others, reſpecting doctrines, experience, or practice, of which he

he could not ſpeak with convincing clearneſs and ſatisfaction.

He had a ſingular faculty for throwing light upon doubtful caſes; and it was not unuſual with him, by two or three words to ſet to rights, and entirely quiet the minds of perſons, perplexed before, about points of doctrine, or experience. A moſt remarkable inſtance of this I remember to have known in *Ireland:* a perſon who was greatly embarraſſed in his mind concerning a point in religion, which appeared to him of great importance, and who had received no ſatisfaction from all his former reſearches on the head, came to Mr. *Walſh*, and related the mattter to him; which having heard, he only aſked one queſtion, requiring the perſon to anſwer. And whether it was, that God, juſt then ſhone upon the man's ſoul, and by his immediate light ſolved the difficulty; or whether it was through mere rational conviction, reſulting from the arguments implied in his queſtion, I know not; but he was inſtantly ſatisfied, and being convinced of his former miſtake, had, no further uneaſineſs on the head.

His inſight into the inviſible world, ſo realized to him things to come, that he ſpake of them as one who both heard and ſaw them. And they had their proportionable influence on the whole of his behaviour. He acted as in the immediate preſence of God; and thus went on reading and meditating day and night, in the law of his

God; and devouring, like another *Ezekiel*, the whole divine volume.

CHAP. VIII.

His manner of preaching.

AT firſt his ſermons conſiſted chiefly, of a number of well choſen texts of ſcripture, ſuited to the particular ſubject on which he treated, and which, he, for the moſt part, cited with both the chapter and verſe. He had in this manner formed, as it were, a body of divinity in his head, which was a kind of ſtore houſe of his ſermons. Time and experience however, brought him off from the cuſtom of, ſo particularly citing the places of the ſcriptures, he made uſe of; unleſs where he judged it ſingularly uſeful, both for the conviction and ſatisfaction of the hearers.

* A conſtant courſe of reading, much converſation with the children of God, and the acquaintance, which a life of faith, meditation and prayer, gave him with God, and with the motions of his own ſoul, greatly extended his views into divine things in general; and furniſhed him with variety of ſubjects for the edification and comfort of the church of God: ſo that in the laſt two or three years of his courſe, his ſermons had

had in them depth, and ſolidity, far beyond thoſe of his former years.

The ſtate of his own heart, had much influence on the particular ſubjects of his ſermons: as is ſurely the caſe with all, to whom preaching is not a mere buſineſs of courſe: but on the contrary, an affair of the weightieſt importance in the world, requiring the deepeſt attention and moſt circumſpect walking. He knew that the words of an *unfeeling* heart, are but empty ſounds; and that although they might pleaſe for the preſent, they rarely profit the hearers. And it was on this account, that attending conſtantly to the motions of his own ſoul, he hardly ever preached a ſermon, without conveying nearly the like ſenſations to others, whether of deep contrition of ſpirit, holy mourning, or ſpiritual joy, which he felt in his own ſoul.

"When, ſays he, I am in heavineſs, I am led to ſpeak chiefly of trials; when lively and fervent, I am led to ſpeak of the comforts of believers; and when I am hungering and thirſting after righteouſneſs, I preſs upon others to cleanſe themſelves from all filthineſs of fleſh and ſpirit, and to perfect holineſs. And hence I learn, 1ſt. How needful it is for a preacher to be in a right ſpirit himſelf, whenever he ſpeaks to others. And, 2dly, The wiſdom of God, in ſo ordering, that every ſoul might receive its portion of the *milk of the word* in due ſeaſon."

* All his ſermons might be truly ſaid to be his own from God. He ſtole not the word from his neighbour, nor catched at trivial incidents to furniſh him with an hour's diſcourſe. His heart was a treaſury well furniſhed, inſomuch that he was never at a loſs for ſomething in ſeaſon: even ſometimes when he has been ſo taken up with other parts of his calling, as not to have the leaſt time for *preparing* to preach; yet the pourings out of his feeling ſoul, evidenced themſelves to waiting hearts, to be of God.

*. There was nothing whining, light, or trivial in his diſcourſes; nothing put on; nothing that could excite levity, much leſs laughter; but rather, and which was commonly the caſe, groans and tears and cries. His ſermons had in them ſuch a depth of divine truth, confirmed by the word of God, with ſuch a greatneſs and majeſty, as begot in the hearers an awe and reverence, which removed far away, all petulancy and thoughtleſs irreverence of ſpirit: and produced in many a ſolemnity and attention of ſoul, becoming thoſe who hear diſcourſes for life, or death eternal. To all of which, his grave and mortified countenance, contributed not a little. In ſhort his whole behaviour in the pulpit was ſuch, as became a meſſenger of God, put in truſt with the miniſtry of reconciliation.

His diſcourſes were ſuited to give a portion to every one, as their need required; milk for babes, and for ſtronger men, ſtronger meat: though

ſtill

ſtill they had this tendency, with regard to all, to excite people's hearts to the pure love of God. * And although he preached *faith in Chriſt* as the only way, of obtaining all the good things of grace and glory, yet he did it in ſuch a manner as, effectually to guard it againſt the abuſe of libertines, who turn the freeneſs of the grace of God, into an occaſion of wantonneſs; who while they promiſe liberty to others, are, at the ſame time ſervants of corruption. Perſons of this character could not in the leaſt ſerve themſelves from his diſcourſes; in every one of which he ſo preached faith in Chriſt, as to *eſtabliſh the law*, in its true ſenſe, that is, to ſecure all the intereſts of genuine holineſs, both in heart and life; all the fruits of righteouſneſs; the moſt rigorous regard to mens duty to God, their neighbour, and themſelves.

When he firſt began to preach, his chief talent ſeemed to be for quickening ſuch as were dead in treſpaſſes and ſins; for terrifying careleſs ſinners with the dread of God's judgments, alarming them, as it were, to flee from the wrath to come. It was tuly ſaid of him,

" He fierce on the Philiſtines flies,
Compels the captives to come in;
Spoils Satan of his lawful prize,
And tears them from the toils of ſin."

His courage and resolution in this, were such as are rarely to be found. He judged, that there was nothing more likely to pull down the strong holds of Satan, than to lay the axe to the root of sin; and in all his sermons, he ever used to discover its detestable nature, pressing upon the conscience, an entire purgation from dead works. And he did it in such a manner as often pierced the very joints and marrow of his hearers.

It was easy to discover in him likewise, the utmost impartiality. Knowing that he was to deliver his Lord's message, he spared no man from any human regards: but boldly detecting their sin, commended himself to every man's conscience in the *sight of God.*

And yet, his zeal was tempered with wisdom and discretion for notwithstanding his pressing vehemently upon the conscience of his hearers, in all his sermons, yet (although some were sometimes offended) they were never able to resist the authority by which he spake.

But it was not as a *Boanerges*, a son of thunder only, that he excelled. His own happy experience, of the forgiving, healing, and comforting virtue of the blood of Jesus; together with his mighty acquaintance with the promises of life in him, fitted him for administring comfort, and much encouragement to the weary, and the heavy-laden with sin. To such; he was in truth, a *son of consolation*; his lips dropped sweetness to them, as the honey-comb.

* O God, how many a bleeding wound haſt thou made him an inſtrument of healing, by pouring into the hearts of the diſconſolate, *the wine and oil* of the goſpel, in a rich profuſion of thoſe precious, golden promiſes, which being ratified to us by the holy blood of thy dear Son, are all yea, and amen in him, to thine eternal glory! Yes,

" Refreſhing, ſoft, as vernal ſhowers,
His word, on weary ſinners falls,
Or, like the rapid torrent pours,
While ſouls to Jeſu's blood he calls!"

* It was ſcarcely poſſible for the moſt icy, and rocky heart, to remain long ſo under his moving and authoritative diſcourſes, laid home to the conſcience, by the ſword of the Spirit, which, like the flaming ſword in paradiſe, turned every way, to every heart. And accordingly, it was a very rare thing for him ever to preach a ſermon, without ſending ſome away, either broken-hearted, rejoicing in God, or increaſed more or leſs, in the knowledge of the Crucified.

* Towards the latter part of his progreſs, the two laſt years of his life eſpecially, the whole bent of his ſoul, his reading, meditations, prayer, converſation and preaching, tended altogether, to the *deep things of God*, (1 Cor. ii. 10.) the ſo perfectly loving him, with *all* the capacity of the ſoul and body, as the ſtate of humanity

nity can admit. The entire ſalvation of God, from all ſin, to all the mind that was in Chriſt Jeſus, was now his conſtant, and moſt beloved theme, both in public and private. And he omitted nothing which might either inform his judgment, or affect his own, or the hearts of others, in reference to this moſt intereſting concern of the children of God.

* His thoughts on the head became therefore thoroughly digeſted; ſo that there was hardly an objection which either Satan, men, or the heart of unbelief could bring againſt it, for which he had not a convincing anſwer. His *own* heart-acquaintance therewith, will be ſeen from a ſubſequent account of his experience. The light which he had into the nature, and his fervent manner of enforcing the worth, and neceſſity of Chriſtian holineſs, was one great means of enkindling, in the hearts of many, that *fire* of pure love, to God and man, which has ſince his death likewiſe, increaſed more abundantly, and ſtill burns (O may it ever burn!) amongſt us, to the greater glory of God. Only ſuch as were experimental witneſſes of it, having a true reliſh for things of ſo high a nature, can rightly conceive of the abilities, with which God endowed him, for this part of his work; of the manner in which, he,

With ſtrength and utterance from above
Urg'd on the ſaints thro' grace forgiven,
To ſcale the mount of holieſt love,
To ſeize the brighteſt throne in heaven!

In

In all his diſcourſes on the ſubject, he as much as may be, carefully avoided *his own* words, both in explaining, and enforcing its nature, extent, and the means of attaining thereto. He did it in the words which the Holy Ghoſt teacheth, explaining thoſe ſpiritual things, with ſpiritual words: (1 Cor. ii. 13.) while in the mean time, his fervent and affecting manner of urging them, and indeed every other part of the doctrine of ſalvation, commanded,

——" Audience and attention, ſtill as night
Or ſummers noon-tide air."

He had not, it muſt be acknowledged, at leaſt he had but little made uſe of, the *art* of preaching: not indeed that he was ignorant of ſuch rules as orators lay down for ordering, and conducting public diſcourſes. His knowledge both of *Logic* and *Rhetoric* was far from being inconſiderable. He had both read, and in ſome good degree, digeſted the principles of both. But the eagerneſs with which he proceeded in his work; and the rapid flow of his ſoul, ſending forth its *good matter*, not like the diſtilling of a water-pot, but as a plentiful ſhower from the heavens, watering deep and wide all around, did not ſuffer him to attend, with exactneſs, to ſuch niceties in compoſition or delivery: nay, even prevented that moderation, as to the length, and manner of delivering his diſcourſes, which would have been

been much more eaſy to himſelf, and to his audience, many of them being often in pain for him.

* Yet afterwards, when the repeated advice of his friends, and the neceſſity of his conſtitution, obliged him to a more ſlow, and deliberate manner, ſome aſcribed it to (what they called) his *want of power*; ſuch is the folly and weakneſs of many, in their ſentiments with regard to this particular! How common is it to imagine, that the preſence and power of the Spirit of God, and that influence by which ſouls are awakened, juſtified, or built up in holineſs, depends upon the loudneſs of the preacher's voice, or the ſwiftneſs of his expreſſion? In other words, upon the ſtrength of a man's lungs, and it may be, the aſſurance of his geſture and utterance. A ſentiment not more ſtrange to the truly wiſe, than it is common with many. As though noiſe, and animal activity ſhould be dignified with the names of *ſpirit and power*, and the want of them aſcribed to dryneſs, deadneſs and formality! Strictly ſpeaking indeed, there is no *neceſſary* divine power in any man's *manner* of ſpeaking, whether loud or low, ſwiftly or ſoftly. *It is the Spirit that quickeneth*, and as he pleaſeth; and it may be queſtioned, whether effects that have been ſometimes produced, by a loud, vehemeht, and overbearing manner of ſpeaking, were not in great meaſure merely mechanical, if not of *Satan* himſelf, to caſt an odium upon the work

work of God. In truth the moſt ſubſtantial, genuine effects of the goſpel miniſtry, ariſe, from its delivery, not with noiſe and human vehemence, (which often rather calls off the mind from the inward life and communion with God :) but with diſtinct calmneſs, and wiſe deliberation.

There may often be a ſtrong wind, an earthquake, and fire; but the Lord *is in the ſtill, ſmall voice*, (1 Kings xix. 11. 12.) and thoſe are only in order to this. His word, it is true, is a ſword, and a hammer, which wounds and breaks human hearts in pieces; and any one's *manner* of ſpeaking contributes towards this ſo far as it is to be commended. But conſidered independently of this (which is too often the caſe) the loudneſs of a man's voice is in reality no better than the blowing of a trumpet, or the ſound of a drum. *Not by might, or by power, but by my Spirit, ſaith the Lord of hoſts.* What is here intended, is nakedly to repreſent a common miſtake, in order to its removal.

His ſermons were ſeldom leſs than an hour long; and yet, had in them ſuch an agreeable variety, that they were rarely, if ever tedious, unleſs to ſuch as wanted a ſavour for the things of God.

He was always at the concluſion, in a bath of ſweat. And the place of preaching being often at ſome diſtance from his lodging, his ſuddenly growing cold again, was one reaſon of the frequency

quency of the fevers which he had from time to time, during his whole life of public labour.

He often refolved before he began to preach, to reftrain the rapidity of his fpirit, but in vain: "The fword (as he once faid to me) being too keen for the fcabbard." The fervour of his foul broke through all his refolutions, but wafted at the fame time, the very fprings of life, which he felt immediately afterwards.

With regard to the manner of his preparing for fermons, he feemed to keep between the two extremes, neglect of all actual, previous preparation, and a dry fcholaftic compofition of exact materials. To have no regard to the matter, and manner of his difcourfes before hand, under the pretence of dependance upon heaven, for immediate influence and utterance, he judged to be rank enthufiafm; and often, a cloke for a lazy, indolence of fpirit; on account, of which, nonfenfe has been too often dignified with the facred names of *inſpiration* and power. And yet, he judged it alike culpable, to feek after and truft to mere dry human fkill, in fixing upon heads, and taking fuch meafures, as to preach only ones felf, independant as it were, on the quickening, enlighting prefence of the *Holy Ghoſt*, without which all preaching and all hearing are vain.

* He prayed and ftudied, and ftudied and prayed again, going always (unlefs neceffity prevented) from his clofet and off his knees, into the

the pulpit. But when he came there, he gave himself up wholly into the hands of God, to be actuated and used by him, in all respects, as might be most for his glory. And it was glorious and wonderful, to see the good effects, which were produced at those times, by the words of God flowing from his lips, and entering into the heart, without indeed the ornaments of studied eloquence, but in their native majesty and simplicity; such as they are in themselves, and as he himself relished them. One circumstance relating to his manner, was, that he almost always begun, and in general concluded his sermons with a text of scripture: but so judiciously chosen, as seldom failed to touch the heart, and frequently to cast light on the whole subject.

One might easily gather from his way of preaching, how sensible he was of a mistake in many preachers, who content themselves, supposing there be but *demonstration* in their sermons, that they have spoken things which cannot be gainsay'd. Whereas if there be nothing more than clearness of demonstration, it may indeed be said to the preacher, *thou preachest well*; but what then? Who are quickened in their pursuit of God and heaven? Who hates his sins? Or who loves God the more for your discourse? Now where these are not to be found, may not a sinner as well be hearkening to a mathematician demonstrating *Euclid*'s elements, as to a preacher preaching thus?

In

It was far from satisfying him that his sermons had in them sufficient demonstration. Still retaining in mind, What is the *end* of preaching, bringing souls acquainted with, and building them up in God; he rated his sermons accordingly: and for the more effectual promotion of of this, studied to be well acquainted with all the motions of the human heart, pointing his discourses there continually; laying hold, as it were of its very inmost thoughts, and with the sinners own weapons, slaying the enemies of his salvation. He applied to the conscience at every turn, and after having at any time demonstrated a peculiarly interesting truth of a general nature, he always took care to make it a personal thing, by questioning the heart of every one concerning their part therein. He frequently introduced, by way of comparison, many of the incidental occurrences in life, things respecting callings, families, and a thousand little matters, by which the great concerns of the soul enter more deeply and sensibly into the minds of the common people. I have heard a woman of known integrity say, that intending one evening to have his judgment, after preaching on several particulars, which were a weight to her mind; he so anticipated every objection, and answered them in the sermon, that she needed no farther enquiry.

* It was usual with him in his sermons, to propose and answer divers cases of conscience, which

which was an inexpreſſible ſatisfaction to many. In deſcribing of vices (for which he was eminently remarkable) he did not ſo much dwell upon the vice itſelf abſtractedly, as he ſhewed the *perſons* to themſelves, who were guilty thereof; and repreſented the unavoidable danger of ſuch as lived and died therein. It was not ſo much *pride*, *envy*, *anger*, *luſt*, *drunkenneſs*, *ſwearing*, and the like, which he painted in their deteſtable nature, (though he did this alſo;) but his drift at ſuch times, was to deſcribe the *proud*, the *envious*, the *angry*, and the *luſtful man*; to alarm the drunkard, and the ſwearer, &c. as with the voice of thunder, to eſcape for their lives. The moſt guilty perſon can ſit and hear his vice deſcribed, with compoſure enough; but the conſcience of a ſinner cannot ſo eaſily eſcape, when the preacher ſpeaking as it were to one perſon (though without particularizing any) charges it home, *Thou art the man*. It was in this way that his ſermons were, by the grace of God, effectual to the awakening and converting of ſo many.

His whole life being one ſeries of holy living and mental improvement, preſerved his heart, like an ever-freſh, and overflowing fountain, which on every occaſion poured forth its fruitful ſtreams of holy doctrine, and perſuaſive exhortation. It was eaſy to diſcern, that he *felt* the things he delivered. He gave himſelf wholly to this

this one thing; and, which was the crowning glory of all, was himself a pattern of the truths he taught.

His own example ſtrengthens all his laws;
He is himſelf the gracious ſaint he draws.

* Indeed this was firſt and laſt, his main concern, That while he miniſtered to the wants of others, he might not ſuſtain loſs in his own ſoul; nor have to take up that ſad complaint, *They made me keeper of the vineyards, but mine own vineyard have I not kept.** It is a fearful caſe for a preacher, to be only like a channel in a garden, through which the water runs to cool and moiſten the herbs and flowers, but nothing for its own uſe; if not like the ſpoils of bevers, ſheep and ſilk-worms, deſigned to cloath others, which are made the occaſion of their own nakedneſs, if not the cauſe of their death. This indeed is never the intention of God, concerning his ſervants; but men bring it upon themſelves through the abuſe of his favours. What is this but to build a fortune for others, upon the ruins of one's own houſe, while *after preaching to others, thou thyſelf doſt become a caſtaway.*

CHAP.

* Can. i. 6.

CHAP. IX.

Of his frequent ſickneſs, the exerciſes of his mind therein, and the improvement which he made thereof.

HIS original conſtitution was ſtrong, and his make and ſtature ſuch, as, humanly ſpeaking, indicated health and long life. He ſeemed free from thoſe incumbrances of conſtitution which ſome have to ſtruggle with well nigh all their days. His complexion tended rather to the melancholic, although from his fervour of ſpirit, one would have thought the contrary. But the grace of God, is powerful to alter, and even invert the courſe of nature. However, the natural temperature of his body ſeemed well calculated both for the ſervice of God, and of his neighbour.

But in fact, if his bones had been braſs, and his fleſh iron, they muſt have yielded to the violence which his labours offered to his conſtitution. He enjoyed good health till above nineteen, which was the year of his converſion to God. But from the twentieth to the twenty-eighth, his life may be ſaid to have been a lingering death; as he never was a day free from pain or weakneſs.

A ſlow

A ſlow fever, and pain at his ſtomach were, for the moſt part, his companions, day and night. The manner of his preaching, intenſe ſtudy, little reſt, and frequent fatigues, broke the very frame of his nature, and brought him in a ſhort time to ſuch a habit of body, as no medicines were able to remove.

" It is, as he once expreſſed it, (ſpeaking of his illneſs) in the work of God, in the cauſe of Chriſt! Therefore I rejoice; for I count not my life dear to myſelf, if I may but glorify my Lord God, and only Maſter, Jeſus Chriſt." It is ſurprizing, that, conſidering his weakneſs and habitual diſorders, he could go thro' ſuch daily and nightly labours as he did: nor can it be accounted for otherwiſe, than that the ſtrength of God was made perfect in his weakneſs. Sometimes (ſays he) when I begin the labour of love, I am hardly able, either to walk or ſpeak; but after I have laboured a while, I find new ſtrength, and am even better than when I begun!"

As to the uſe which he always made of his illneſſes, it will be beſt gathered from his own words.

* " *Tueſday, Jan.* 18, 1751. I preached on *Matt.* v. 3. but could not finiſh, being ſeized with an ague. Immediately I went to bed. I could reſt in the will of God, being perſuaded it was for the better. True it is, that afflictions are not joyous, but grievous while they laſt, though afterwards they yield the peaceable fruits of righteouſneſs.

teouſneſs. How great, O my God, are thy goodneſs, and tender mercies towards me! If I had a thouſand tongues, I could not praiſe my God as he deſerves. He remembers me in the time of my trouble, and leaves not my ſoul comfortleſs. Lord, there is nothing good in me, that thou ſhouldſt regard, and ſo remember me. All is of thy free grace, and undeſerved mercy. O the raviſhing joy that ſeizes my heart, in meditating on the dying love of my Saviour! It raiſes me above all human things, and carries my ſoul deep into the myſteries of godlineſs."

Two things he then eſpecially remarked,

1ſt. How ſad an affair it is to leave the work of ſalvation to a time of ſickneſs? "Experience has ſtrongly taught me, that if my peace was not made before ſuch an affliction (referring to a violent fever, as this was) it would never have been made, diſtraction, and almoſt madneſs would take up the time; and not repentance. Look O Jeſus upon thoſe who are putting the evil day afar off."

2dly. That before each of his illneſſes; he had had remarkable diſplays of the divine goodneſs towards him. Thus he ſays, "I cannot but remark the exceeding goodneſs of God, for before my illneſſes for ſome years paſt, he always gives me a clear manifeſtation of his love."

The following account was after a fever, which laſted nine and twenty days, at a place called *Tirrelſpaſs* in *Ireland*.

1. "I

1. " I had no joy for twenty days. The severity of my sickness and pain, pressed down my soul. Neither divine light nor love shone into my heart; yet I prayed often with freedom and and fervour."

2. " I had no strong temptations; no fear of death, or hell: neither had I any desire to die. On the thirteenth day, I had an assurance, that I should not die in *Tirrel's pass*. My greatest uneasiness arose from the place where I lay, which was a narrow room, with a shop adjoining, where was hurry and noise almost continually. This circumstance, thro' the evil of my heart, often became a temptation to impatience. But I cried unto the Lord, and he made every thing more easy to me every day."

3. " About the twentieth day, my soul and body much revived. I could after a night of heaviness rejoice in God. I experienced much of the love of Christ. But yet I felt the old man. Alas! what an evil heart have I! How hard is it to humble me, and wean my desires from earth? Lord, Thou knowest my heart and reins. And is it not my desire to love thee with all my soul, and serve thee with all my strength?"

" Is there a thing beneath the sun,
That strives with thee my heart to share?
Ah, tear it thence, and reign alone
The Lord of ev'ry motion there!"

4. " On

4. " On the twenty-fixth day, early in the morning, the gracious Lord repleniſhed my ſoul with his love. He poured out his Spirit upon me. The intercourſe was open between heaven and my ſoul. I loved, and could pray for all the world, as for myſelf. O how does Chriſt inlarge the heart! What flames of divine charity does he kindle there! The twenty-ſeventh day I had ſuch a ſenſe of the mercy of God as quite overcame my ſoul. In the evening however, I felt a ſevere ſtruggle: but the bleſſed Spirit ſoon ſet my heart at liberty."

" Lord, ſince it hath pleaſed thee, to ſpare me a little longer, make my life uſeful. Let me be wholly given up to thee, and thy ſervice, that I may glorify thee, in all things, thro' Jeſus Chriſt, my deareſt Lord and Saviour. *Amen.*"

" *Limerick, October* 28, 1755. I was ſeized with a fever, which confined me to my room, till *Friday, November* 7. I remark the following particulars,"

* " 1ſt. I examined what might be the cauſe of this illneſs; but could not diſcern any thing in particular. I ſaw indeed that many of my tempers, words and actions were not truly holy. I was aſhamed of my beſt performances, I ſaw my beſt living as a mere blot: yet the guilt of no particular ſin lay upon my conſcience.

" 2dly. I was more ſubject to temptation in this ſickneſs than uſual: not indeed to think hard of God, or repine at my illneſs: but I had ſpi-

ritual conflicts, wreſtlings againſt *principalities and powers, againſt the rulers of the darkneſs of this world; againſt wicked ſpirits in high places.* The third day, which was *Thurſday, October* 30, I had the foreſt conflict that ever I felt. I was ſuddenly ſeized in body, and amazed in mind. I thought every moment would have been my laſt. I had a vehement thirſt. My tongue was dry and turgid. And my ſoul was in an agony. I was overwhelmed with fear, ſorrow, and ſore affliction."

* " All the ſins of my life paſſed before me, but eſpecially thoſe which were ſince I had been enlightened, and ſince I preached the goſpel. I ſaw, and felt myſelf hell-deſerving; that I was nothing, and could do no good work before God. I was really poor, in ſuch a manner and degree, as I never felt before. I was ſtript, humbled, emptied, laid open, confounded and afraid of God's judgments; tho' not afraid of the devil, or hell. Nay, I all the while knew I had redemption in the blood of Jeſus, and that all my ſins were forgiven. Who can underſtand? Only ſuch as have felt the ſame."

" 3dly, In the midſt of my troubles, I had liberty in prayer. My underſtanding and memory remained with me, and abundance of ſpiritual matter was ſuggeſted to my mind. Even paſſages of ſcripture, that I never uſed before, were brought to me in prayer. I was alarmed in every part, and cried mightily to God. I cried to all about

about me to pray for me. Surely they saw the bitterness of my soul. God remember them for good, who then sympathized with me in my trouble."

* " 4thly, It left me gradually, and without any sensible joy. Peace and confidence arose by degrees, in my spirit. The very extremity of the combat, lasted about a quarter of an hour. It just then occurred to me, that some days before, I heard Jesus, as it were, speak, and say to me, *Satan hath desired to have thee, that he may sift you as wheat, but I have prayed for thee, that thy faith may not fail.* And now I fully understood it. In so many instances, are those words of our Lord true, " What I do, thou knowest not now; but thou shalt know hereafter."

" 5thly, I felt, (and might it not be the design of God in the whole ?) That the name of Jesus alone could avail to bring me to God. I had such a deep sense of this, as I never had before. I had besides, extraordinary evidence of the eternal power and godhead of Christ Jesus. In all my illnesses this truth has been wonderfully revealed to me, both by the external evidence of holy writ, and the internal evidence of the holy Spirit. None of the prayers which I made use of, so foiled and drove away *Satan*, as " Jesus, Son of the living God, have mercy upon, and save me from this hour." Likewise the fifty-third of *Isaiah*, the twenty-third of *Jeremiah*, and the sixteenth of St. *Matthew*, with much of the *Revelation*, came into my mind:

and my prayers were made up chiefly of paſſages from theſe places. I cried out, when I thought I ſhould ſpeak no more, and ſaid, Lord, I have truſted in thee, and I believe thou wilt raiſe me up at the laſt day."

" I had at the ſame time, moſt earneſt deſires, to be made holy. I ſaw more clearly than ever the nature and neceſſity of perfect love; and was fully perſuaded of the neceſſity of preaching Chriſtian perfection, and of declaring, that all is of grace."

" 6thly, For four or five days, after it was over, I had much of the preſence of God, and of Chriſt. Many ſcripture truths revealed to me, and ſtrong aſſurances, that God would ſpare me a little longer, to preach his goſpel to the ignorant, and them that are out of the way, and to help forward the faith of his children.

* " I write this account *November* 8, 1755, being pretty free from bodily pain, at peace with God, and all mankind, deſirous, and determined to live wholly to the glory of God; to be a ſervant of all, giving my life, time, and ſtrength, with every other talent intruſted to me, to God, and the church, which my dear Jeſus purchaſed with his blood. To him with the Almighty Father, and eternal Spirit, be aſcribed the kingdom, power, and glory, for ever, and to eternity."

The

The very day on which he wrote these reflections, and the first of his going out, after this illness, it being a day appointed for fasting and prayer, to avert the judgment of God, which seemed impending over these nations; he was taken in a chair to the preaching-house, and preached for a full hour, "having (as he expresses it) a deep sense of the majesty of God, and joyful confidence, that he would defend the real *Israelites* from the impending evil."

The frequent experience which he had of remarkable escapes from confinement, by disorders which threatened him with a sudden removal hence, and these in times of preaching especially, made it a frequent and felt expression with him, "When I am weak, then I am strong."

"When one knows (says he, on another of these occasions) that God is for him, that he has redemption in the blood of Christ, then whether he be rich, or poor, in sickness, or in health, he is happy, and can rejoice. Have I recovered my strength? And am I freely forgiven my former trespasses? Does the Spirit of God dwell in my heart? And can I by faith behold a reconciled God, and interceding Saviour, at his right hand? Well, then, welcome sickness, contempt, poverty, and death. If I meet with worldly troubles, 'tis to make my crown the brighter. If I suffer for Christ's sake, happy am I. If I bear the cross, I shall wear the crown. Is my body

cold? I am warmed with the flames of facred love; naked? I have a covering of wrought gold, the righteouſneſs of my Saviour! Hungry? I have meat to eat the world knoweth not of, *the hidden manna, and the bread of life.* Let me ſuffer then with Chriſt. Men may kill my body; but it would only ſend me the ſooner to heaven."

The following inſtance, the laſt I ſhall mention on this head, is the rather inſerted, becauſe in it may be ſeen a true picture of the man, from the free pourings out of his own heart. It was at *Briſtol*, after recovering from a dangerous fever.

* " For three days laſt paſt, I had much converſe with God, and vehement deſires to live wholly to his glory. I have enquired into the reaſon of mine affliction, and think, God did it to humble me, that I ſhould not be puffed up with the praiſes of the people. They cannot indeed too much admire the truths of God, nor be too thankful to him for them. But the danger was, leſt I ſhould think myſelf ſomebody: yet I cannot lay to my own charge the deſire of applauſe, neither did I find it lift me up: on the contrary, it often made me aſhamed, knowing my own vileneſs, and how little I either ſuffered or did for God."

* " And truly I was never more ſenſible of my unprofitableneſs, than I am at this hour. I bluſh to ſee and hear how others live, and have lived; and

and at how low a rate I yet live. But above all, when I consider the life of the holy Jesus, O how far short do I come! I am not entirely dead to myself. I am not altogether free from affection to creatures. I cannot rejoice equally to suffer, as to be comforted. I speak words I ought not. I spend some minutes unprofitably. In short, I do not love God, or my neighbour as I ought."

* " O, was it not for free grace, and the blood of sprinkling, where should I appear! But thou knowest my desire, or rather the desire of thy spirit within me. Thou knowest that there has never been a saint upon earth whom I do not desire to resemble, in doing and suffering thy whole will. I would walk with thee, my God, as *Enoch* did. I would follow thee to a land unknown, as *Abraham* did. I would renounce all for thee, as did *Moses*, and *Paul*. I would, as did *Stephen*, seal thy truth with my blood!"

* " Is not this the desire of my soul, O my Saviour? O, give me power; give grace and constancy. For unless thou helpest, all my longings and praying will prove fruitless. But if thou watereſt these plants, of thine own right hand's planting, this grain shall become a great tree, and my soul shall be swallowed up in thee my Lord God!"

" Jesus was my comfort, and my joy, my life, and my strength. O, if I had not Jesus for my help, I should be miserable. But since I have

thee I am happy in these my afflictions. The lovely smiles of thy countenance, which shine with glory, revive and raise me. O, divine love! What hast thou done for me, a poor sinner! Bless the Lord, O my soul, and forget not his benefits.

" O that my soul was loosened from this body, that I might ascend the holy hill of the Lord! My Jesus, when shall I behold Thee face to face! O that this separate wall was broken down, this partition taken away, and that I could even now enter into the celestial courts there to sing everlasting hallelujah's to my Lord, God, Father, Son, and Holy Ghost, *Amen*!"

CHAP. X.

Of his temptations, conflicts, and various exercises of soul.

IT is a point of wisdom, well worthy our pursuit, to know what in the course of our experience we ought to ascribe to God, to angels, whether good or evil, and to ourselves. How greatly would it contribute to prevent many evil reasonings and self-tormenting consternations? And it is a point of knowledge to which *the children of the kingdom* do actually attain through faith and prayer.

The

The following few particulars, in the courſe of the experience of this man of God, which are aſcribed to the agency of the power of darkneſs, are (among an infinity of other inſtances in the world) ſufficient proofs of the attempts of thoſe malicious ſpirits, to *ſteal and to deſtroy*, to rob us of the grace of God, and to deſtroy our ſouls.

Concerning the variety of inward conflicts which he went through, he often took notice that they were greateſt on the Lord's day; and ſays on the occaſion, "Lord I am more afflicted on thy day, than on any other. Thou knoweſt the cauſe. If it be the enemy that afflicts me, do thou rebuke him; let him have no power over my body or ſoul. And O give me thy meek, and long-ſuffering mind to bear whatſoever burden thou permitteſt to come upon me."

He obſerves likewiſe, When I have moſt life and power in preaching, then the devil and ſin muſter all their force, and thruſt ſore at me. But hitherto God has preſerved me both from the great offence, and from miſery and dejection.

The inſtances of the reſiſtance he found in the time of preaching from inviſible powers, were highly remarkable. He has ſometimes ſtarted in amaze, at horrible injections, concerning God, or Chriſt, or ſome fundamental article of the Chriſtian religion; even then, while he has been powerfully aſſerting, proving, and enforcing it. I have often heard him ſay, there was not a ſingle divine truth, in the which he was

then eſtabliſhed, for which he had not fought, reſiſting as it were unto blood. For he would take nothing upon truſt; nor ſee with the eyes of others. He derived his ſentiments, from the fountain head. His beſt things came from God in the way of *labour* and *ſtriving*.

He has been ſometimes deprived of the uſe of ſome of his ſenſes, during the very time of preaching: once in particular, 1751. In the midſt of his diſcourſe, he, in an inſtant loſt his eye-ſight and fell back in the pulpit, yet retaining, during the whole time, the perfect uſe of his underſtanding: he however, ſoon recovered, and finiſhed his ſermon. He believed, and and was not confounded.

Often when he has been diſturbed in the ſilence of the night in ways more than natural, well knowing the cauſe, he has with much confidence, in the name of Jeſus commanded the adverſary to be gone; and he found it always according to his faith.

Riding one day with a friend, and talking as he was wont, of the goodneſs of God, and of the confidence which he found in him.——"Juſt then, (ſays he) my horſe on a plain place threw me over his head. As I came to the ground, it was, as it were, ſounded in my ears, "Will you truſt God now?" Yes I ſaid, for ever! Through the mercy of the Lord I was not hurt. I ſaw an enemy had done it. I was thankful and felt no contrary emotion in my heart.

One

One particular which ought perhaps to be reduced to this head, and which to ſome, no doubt, will appear ſingular, was a painful, apprehenſion, which he ſometimes had of dying. And what renders it the more obſervable is, that it was ſo even at thoſe times, when he could truly *triumph* in Chriſt, knowing that he ſhould be with him for ever. Of this we have the following account from himſelf.

" *Sat. Decem.* 1, 1753. After preaching I ſtudied cloſely till ten. I found infinite ſweetneſs in God; and much power breathed into my ſoul after all *the mind of* Chriſt. At preſent I am tempted chiefly with the fear of death. I believe my pardon is ſealed by the blood of the covenant. I have no fear of hell, and yet I am ſorely apprehenſive of death." Again,

" *Monday* 22d. I was this day, as I have been frequently of late much perplexed at the thought of dying. I believe my Redeemer liveth, and that I have an intereſt in his blood, and yet, notwithſtanding, I am ſore amazed at the thought of diſſolution."

And thus in reality it was with this ſervant of God; ſo that the uncomfortable apprehenſions which he ſometimes felt, even till near his end, in regard of dying, muſt needs be aſcribed, chiefly, to the permiſſion of God to Satan, to exerciſe him in this manner; and may be conſidered as a *thorn* in his *fleſh, the meſſenger of Satan to buffet*

him; perhaps partly for the eaſement of other tempted ſouls, and with regard to himſelf, thereby more fully

" To prove him, and illuſtrate his high worth,
Whoſe conſtant perſeverance overcame
Whatever *Satan's* malice could invent.*

He ſtudied deeply the nature of the Chriſtian warfare, and was well practiſed in the uſe of its weapons. His thoughts on *the whole armour of* God,† where the genuine reſult of his own experience. The combats which he met with, needed not leſs than the whole; and he both tried, and proved that every part thereof is indeed effectual. Something very different from the preceeding particulars he relates as follows,

" *Friday, Auguſt* 2, 1754. I talked with one to-day, who was ſorely tempted, (how myſterious!) to kill me; and for no other reaſon than becauſe ſhe was awakened under my preaching to feel herſelf a poor loſt ſinner." Again,

" *September* 16. After preaching, a young woman came to me, and ſaid, that ſome time before, ſhe had brought a knife with her to preaching, intending to kill me; but was ſo terrified under the laſt prayer, that ſhe durſt not attempt it. The devil ſuggeſted, that if ſhe did but take away

* Milton.

† There is a ſermon of his printed under this title.

away my life, the burden which ſhe felt through my preaching, would immediately depart.

I ſhall conclude this chapter with a few other particulars, relating to this head of trials, taken from his own words.

" This day I was ſorely tempted. *Satan* threw many of his *fiery darts* at me. I never before felt ſuch agony in reſiſting, what are commonly called blaſphemous thoughts. I cried unto the Lord, and he delivered me!"

" In the evening (not of the ſame day) I was in great diſtreſs. My ſoul was much weighed down. I felt grievous horror in my ſpirit, and yet I was reſolved, although the Lord ſhould ſlay me, to truſt in him. In the very hour that I came to this reſolution, my burden was removed; and the Lord gave me to rejoice in ſpirit."

" This day, (*April* 1754) I had converſation with ſome Chriſtian friends, concerning temptations, and the general experience of the ſaints. And however *Satan* may be permitted to trouble their body or ſoul, I always believed, that God doth not hide his face, unleſs to puniſh us for commiſſion of ſin, or omiſſion of duty. And the more I meditate upon this ſubject, the more abundantly I am confirmed in my judgment."

" *Thurſday* 21. I had a miſerable night. Sometime after I went to bed, I was ſorely aſſaulted of the devil. I attempted to compoſe myſelf, but could not. I was ſuddenly ſeized with

with a weakneſs, and cold ſweat. My heart failed me. My ſoul was afflicted; my ſpirit was grieved, and ſore vexed. The eye of my faith was darkened; the ſenſe of God's love departed; and the anger of the Lord ſeemed revealed towards me. I could ſee nothing but thick darkneſs, and hear nothing but thundrings from *Sinai!* It ſeemed to me, as though there was a ſtruggle between juſtice and mercy concerning me. But although I was in ſuch confuſion, and perplexity, I ſaw that mercy got the victory, and triumphed over judgment.

* " My ſtrength ſo failed me that it ſeemed as though I had not an hour to live. I roſe however, and dreſſed myſelf; but could ſcarcely pray one word. I cried Mercy! Mercy! Mercy! I ſtretched myſelf upon the floor, and could weep only a few tears. I had gone through ſore trouble and darkneſs before this time; hut ſuch a night as this, I never had before (and O my God, may I never ſee ſuch another.) After being for ſome time on the floor, I got up and walked a little, about the room; and then threw myſelf upon my knees. Being a little revived, I went to bed again. During the little while I ſlept, I had before me the cauſe of my trouble. I ſoon got up, and my head was now as water, and my eyes a fountain of tears.

" My confidence returned, ſo that I could look up and believe that the Lord was mine. I went and preached on *Zech.* iv. 7. *Who art thou O great*

O great mountain? Before Zerubbabel thou ſhalt become a plain; and he ſhall bring forth the head-ſtone thereof with ſhoutings, crying, grace, grace unto it. And my ſoul was humbled to the duſt. My praying and preaching was from my very heart. Let it be for ever remembered, to the glory of the great God, and my Saviour Chriſt, that I was not ſuffered to be long in this condition. In about half an hour, I received ſome confidence, and in the morning my faith was increaſed.

" Let it be alſo remarked, that the ſcripture promiſes were of great comfort to me, particularly *Hoſea* xiv. 1 *John* ii. 2, 3. Glory, honour, praiſe, worſhip, and dominion be aſcribed unto thee, O Lord! Ye angels of God, bleſs him on my behalf! Let all in heaven and all in earth join to worſhip the triune God, Father, Son, and Holy Ghoſt!" The following was ſome time after.

" *Tueſday*, 21. I had a ſorrowful morning. My ſoul was in heavineſs through manifold temptations. The enemy came upon me in my ſleep, and grieved my ſoul. Although I had joy at night, yet ſorrow attended me in the morning. I had intended to have preached on the beatitudes; but finding myſelf full of troubles and temptations, I changed my purpoſe and preached from *Heb.* iv. 14—16. O my God, muſt I periſh? Haſt thou brought me thus far and ſhall I be caſt off? O, forbid it Saviour. Forſake

Forſake not the work of thine own hands. Come and deſtroy the work of the devil! My God, my God, do not forſake me. Thou knoweſt that ſin is hateful to me. Have I not a love to righteouſneſs? Do not my ſoul and fleſh cry out for the living God? Am I not willing to go even through the fire, rather than offend Thee? Why then ſhould the enemy prevail againſt me?

" Jeſus haſt thou not bought my ſoul? Am not I thine? O that my head were waters, O that I could even weep tears of blood: Lord God let not thy loving kindneſs depart from me. Where art thou Jeſus thou Son of God! My great High-Prieſt, where is thy atoning blood? Where is he that was tempted in all points like unto me? Is there no help for me in my God? Why art thou caſt down O my ſoul? O that I could yield my laſt breath, if nothing elſe will end the ſtrife! Oh! the languiſhments of my ſoul for an abſent God! How does my ſpirit faint within me! How do I pine! O ſun of righteouſneſs, ariſe upon me with healing in thy wings. Come Lord Jeſus, O come, and ſave me for thy mercy's ſake. Where are the ſoundings of thy bowels, Doſt thou not ſee my labouring breaſt? Is not my pain even worſe than ſtrangling? Return O Lord, ſee my gaſping longing, aching heart. Am I not an object of pity? Have I not need of Thee! Now anſwer me by fire! Get thyſelf the victory! I want the ſeal of thy Spirit, the earneſt of my heaven!"

" The

" The Lord did hear his prayer. I find it therefore added ſoon after. " O how plentifully did the Lord pour his love and conſolation into my ſoul! I am amazed at the goodneſs and long-ſuffering of God towards me. And I obſerve in general, that after great heavineſs and conflicts, come extraordinary joy and conſolation. O may I huſband well this precious gift of God!"

CHAP. XI.

His communion with God.

UNDER this head, is comprehended the whole of his conduct, and experience, as a Chriſtian, conſidered in his private capacity. And for this eſpecially, we are furniſhed with the moſt ample materials, both from the general tenor of his converſation and from his diary.

He lived for this *one thing*. All his actions and employments had this ſingle tendency; and he conſidered every thing elſe, with reference thereto: making his eſtimate of the good or evil of every intention, action, exerciſe, and underſtanding, according as it tended to promote, or hinder this beſt of purſuits, and nobleſt enjoyment of the human ſoul.

Without

Without regarding the inclinations of nature, he embraced, or rejected every thing, with a view altogether to the promotion of the holy and happy fellowſhip of his ſoul with the Father, and with his Son Jeſus Chriſt.

I am aware, how much more eaſy it is to *ſay* great things on this head, concerning one's ſelf, or others, than to ſay *nothing* but the truth. And it may be queſtioned, whether the greater part of the ſhining accounts hereof which we have ſeen, are the ſimple truth: the writers often ſhewing, rather what *they could ſay*, than what the perſons whom they deſcribe, *really were*. It is a fruitleſs expectation to look for more in men, than the ſtate of humanity really admits.

The perfection of human kind is ſuch a ſtate of mind and body, as their nature admits of, and as God has provided for them, in the ocean of his love, and treaſures of his grace. The ſum of our perfection is, that being ſaved from all our enemies, (that is ſins, including all wrong tempers, as well as words, and actions,) we love God with all the powers of the ſoul, and ſerve him, with the whole capacity, of both our ſoul and body. And whoever has attained to this (which whoſo denies the poſſibility of, rejects the counſel and word of God) is, a *perfect man*, according to the ſcripture; manifold infirmities, neceſſarily connected with a dying body notwithſtanding.

* This

* This ſervant of God had his infirmities, properly ſo called, which often made him weep in ſecret places. And yet, ſo powerfully did the grace of our Lord work in him, to the deſtruction of ſin; and to ſuch a degree of victory did he attain over himſelf, the world and Satan, that, to many, he ſeemed more than human; being in truth a man of another world, in whom dwelt richly the Spirit of the living God.

To ſuch as were witneſſes of his fervent zeal, mighty prayer, ſteady ſerioufneſs, and habitual heavenly-mindedneſs, I ſhall not wonder if all that follows, ſeems far ſhort of a full deſcription of him. And yet, I am aware on the other hand, that to many others, it may have all the air of mere ideal flight, or enthuſiaſtic folly; to perſons, who, cold themſelves, think ardor comes from hell.

The deep, and genuine *acquaintance with God*, to which he attained, was in truth beyond that which the generality of Chriſtians arrive at; although all are, without doubt, equally entitled thereto. He truly *put off the old man with his deeds*, and became *renewed in the ſpirit of* his *mind*. He fully experienced the ſignificancy of thoſe words, *Sin ſhall not have dominion over you*. And *he that hath ſuffered in the fleſh, hath ceaſed from ſin*. As alſo, *ye are dead: and he that is dead, is freed from ſin*. And from hence it was, that there appeared throughout his whole carri-

age,

age, such fruit unto holiness. In him might be seen, how great things God doth for his children, who simply follow him, even in this world: no less than making them complete before him in love.

My first acquaintance with him, begun soon after the mercy of God had stirred me up, to seek his face. From a studious regard to the holy scriptures, it was soon given me to understand, what manner of person a Christian approved of God must be: and thenceforward, I both read, conversed, and thought of little else. And in him I *saw* clearly, what till then I had only *conceived*: in him my conceptions were truly exemplified. Much had been reported, both of the gifts and graces of Mr. *Walsh*; yet, I found in him, much more, than I had either conceived or heard. Nor did the long intimacy with him, with which I was afterwards privileged, alter, in the least my sentiments.

It might perhaps be thought tedious, minutely to describe all the particular graces, which adorned his life. And indeed to conceive of the excellencies which appeared in him, they need not be attended to, one by one; for neither so, could they be fully comprehended. But he *walked before* God, in such a manner, as abundantly included them all. He was a person of a surprizing greatness of soul, for which the whole circumference of created good, was far, far too little: he found in God.

" That

(ſigh,
" That ſomething ſtill, which prompts th' eternal
For which we bear to live, nor fear to die."

The love of Jeſus, filled up in his ſoul, that mighty void, this whole creation leaves in human hearts.

His exactneſs in all thoſe particulars, which comprize men's duty to God, their neighbour and themſelves, was ſuch, and ſo well known, that it would be eaſy to ſwell this chapter, by enlarging on each of them, to an enormous ſize. But paſſing over the greater part of them, I ſhall only point out a few particulars, relating chiefly to his internal ſtate, which were within my own notice: referring the reader, for a larger, and more ſatisfactory picture of him, to the following collection from his diary: in which are repreſented, thoſe ſecret tranſactions of God upon his ſoul, to which himſelf alone could be privy.

The particulars I premiſe are,

I. *His Prayer.*

From the earlieſt dawn of the grace of God in his ſoul, he was ſingularly remarkable for conſtancy and importunity in prayer. He was early a wreſtler with God, and prevailed to the obtaining that eminency in the knowledge of God, for which he was apprehended in Chriſt, and which is here related in part. The more he got acquainted

acquainted with divine things, the more did he increaſe in this ſoul-enriching exerciſe. " He that has never prayed, can never *conceive*; and he that has prayed, as he ought, can never *forget*, how much is to be gained by prayer."

Beſide the daily, and often public pouring out of his ſoul, in general interceſſion, and occaſional addreſſes to God, in behalf of needy ſouls (groaning under the guilt of ſin, or body of corruption, or whatever was the cauſe) who often came to him for that purpoſe; he had his own ſtated times for approaching God in ſecret; in which it was far from ſufficing, barely to preſent himſelf, and wait, whether in ſilence, or in diſcourſe before the Lord. He accounted the work ſtill to do, unleſs he felt his ſpirit affected with ſentiments ſuitable to his condition; whether of holy mourning, ſelf reprehenſion, recovery, or increaſe of peace and joy in the Holy Ghoſt, or ſome eſtabliſhment in faith, meekneſs, patience, hope, or love.

Praying with all prayer, ſeemed the buſineſs of his life; for the doing of which, he waited neither for poſtures, times, or places. An heart ſo diſpoſed, rendered holy to him, every thing of this kind, which may be ſaid of places.

* Proſtrate upon his face, kneeling, ſtanding, walking, eating; in every poſture, and in every place and condition, he was a man mighty in prayer. In ſleep itſelf, to my certain knowledge, his ſoul went on (*Cant.* v. 2.) in groans, and ſighs,

ſighs, and tears to God. His heart having attained ſuch a habit of tendency to its Lord, could then only give over, when it ceaſed to beat.

The enjoyments of the divine ſweetneſs, which God imparted to him in ſecret, and the nearneſs of acceſs to the divine Majeſty, with which he was favoured, were indeed amazing. He has been ſometimes, as it were, loſt in glorious abſence, on his knees, with his face heavenward, and arms claſped round his breaſt: in ſuch compoſure, that ſcarce could one hear him ſo much as breathe.

His ſoul ſeemed abſorbed in God, and enjoyed a calmneſs and tranſport, which can here, be well enough reconciled. From the ſerenity, and ſomething reſembling ſplendor, which appeared on his countenance, and in all his geſtures afterwards, one might eaſily diſcover, what he had been about.

* It was eſpecially towards the concluſion of his Lord's work, that he was favoured with ſuch near fellowſhip with him. He approached the throne of grace with much of the reverential boldneſs of faith, *believing*, that whatever he aſked, he ſhould have the petitions he aſked for; the holy Spirit making interceſſion in his heart, according to the will of God. And to ſuch a degree of confidence in him, did he arrive by this means, that in the greateſt ſtraits of his life (and he met with ſome things which came home to him, with the deepeſt ſenſibility) he was more than

kept

kept up; so that he seemed to fear nothing, even where, to all human apprehension, every thing was to be feared. He so abandoned himself to God, in the discharge of his duty, that his very friends were sometimes ready to charge him with being a little rash or imprudent. Altho' he endeavoured to use his understanding as far as ever it would go; yet acting in view of *those things which are not seen*, and from motives referring to eternity, he was not, it is true, so attentive to the decorums among men, as mere human prudence would have dictated. And in reality it is a truth, which is learned from a series of experience, and confirmed by numberless examples, that whoever would do much for God, should take care of being (in a sense) too wise. There is reason to think, that if the apostles themselves had consulted the directions of bare human reason, they never had undertook the conversion of the world.

An habitual spirit of mortification served as wings to his prayer. And perhaps the want of this, is, much more than is commonly thought, a grand cause of that indispositedness to, and weariness in prayer, which is so generally complained of among Christians; many of whom are often even glad of a pretended occasion to avoid the duty. "Something is amiss in us, and it wanted a name, till the Spirit of God, by enjoining us the duty of mortification, hath taught us to know, that want of mortification of spirit, is the

the caſe of all, at leaſt of many of our ſecret and ſpiritual indiſpoſitions. The excellencies of heaven cannot be diſcerned but by a ſpirit diſreliſhing the low appetites of the world. Unleſs our ſpirit be mortified, we neither love to pray, nor does God love to hear us." We find all the way thro' our *heavenly* journey, that to be *carnally minded*, in the leaſt degree, is a proportionable degree of death. And that a mind truly ſpiritual alone, has true life and peace.

It is hard to ſay poſitively which he was moſt remarkable for, the *ſpirit* or the *gift* of prayer, tho' it need not be told which he moſt eſteemed. His public character, made it right and neceſſary for him, to deſire and endeavour after *ſpiritual gifts*. And the eminency to which he arrived therein in general, is too well known to need a particular relation. To hear him, on ſome occaſions pour out his ſoul to God, made one often think, whence hath a man theſe things? Such a fluice of divine oratory ran thro' the whole of his language on religious ſubjects, as is rarely to be met with. His public addreſſes to God, were commonly well nigh altogether, in the words of the Holy Ghoſt. * It ſeemed as tho' he turned the whole bible into words of adoration, confeſſion, petition, ſupplication, thankſgiving and glory: while at the ſame time his expreſſions glowed with the love of God: and all this with ſuch ardour, intention, pertinency and faith, that it has ſeemed ſometimes (one time in particu-

lar was peculiarly noticed) as tho' the heavens were burſt open, and God himſelf appeared in the congregation. Something of that *Acts* iv. 31. was often conceived while he prayed. But he made no account of this with regard to the perfection of his own ſoul. He made it his chief aim to follow after love, and to live in a momentary ſpirit of watchful prayer.

* He has ſometimes had very remarkable anſwers to prayer. One only I ſhall mention. A number of religious ſocieties both in *England* and *Ireland* appointed a public faſt, for the imploring God, to reſtore to health an eminent ſervant of the church, who had been ſome time under languiſhment of body. Mr. *Walſh* was then in *Dublin*, and pouring out his ſoul about noon, he ſpoke aloud, in a manner which ſhewed it not to be of himſelf, and ſaid *he ſhall not die, but live, and declare the works of the* Lord. And, bleſſed be God, the event ſhewed the prediction to be of God.

Towards the latter part of his progreſs, and before his laſt ſickneſs in particular, his prayer had leſs of labour in it than formerly; and conſiſted for the moſt part, of a paſſive receiving the impreſſions of the divine Spirit: God acting rather in him, than he acted himſelf. And ſo ſtill, and recollected did he frequently appear herein, that it was as if God was viſibly before him, and that he ſpoke to the divine Majeſty, with nearneſs of acceſs, and child-like familiarity. Indeed every object

object and occurrence, spoke to him of God: nor could there be wanting to him, at any time or place, incentives to raise his heart in prayer or praise to him whom his soul loved.

One particular which he learned in the course of his experience, was, that altho' the lights which are received from God in the way of prayer, are, of all others, to be most faithfully attended to; yet nevertheless, one ought not to *act* upon every *appearance* of this kind; that the enemy of man's salvation can, and often does, mimick the Spirit of God; and as an *angel of light*, imposes upon the servants of God, by representing as from him, that which is often no other than *Satan*'s illusions, or our own imagination: on account of which, some persons have in most ages, been led into grievous mistakes, and improprieties of conduct. He perceived danger with regard to himself from this quarter, and was therefore very sparing in mentioning much of what he often felt. He weighed every thing by the word of God, avoided precipitancy of conduct, and making haste; and at the same time, laboured continually to abandon himself, as it were blindfold to the teaching of the Spirit of truth, and of purity.

II. *Redeeming the time.*

In order to do this effectually, his manner was to draw up a plan in writing (till use made it fa-

miliar to him) of the manner, in which he judged it moſt profitable to ſpend the day. He diſtributed it into certain portions, and aſſigned to each its particular employment: allowing only for occaſional interruptions in the buſineſs of his profeſſion. Reading the ſcriptures, prayer, and viſiting the ſick, had the grand places in this diviſion. He could never find any leiſure for mere, ceremonious viſits, or unneceſſary converſation of any kind. Even at meals, and indeed in every little incidental matter he ceaſed not to purſue his main end of living: namely, to get, and to do good in his generation.

* It was really ſurprizing, to ſee his thriftineſs in this particular. He even deprived himſelf of ſuch indulgences as nature required, in order to her performing the offices he impoſed upon her: ſuch, for example, as abſtaining from all ſtudy immediately after meals: when, notwithſtanding he eat exceeding ſparingly, more relaxation would have been better for his health: likewiſe, a ſufficient quantity of proper exerciſe; but moſt of all, a ſufficiency of *ſleep*.

He was often up late at ſtudy, and his general time of riſing was four o'clock, or a little after, ſometimes between three and four. He was often urged to take more reſt. I remember once to have heard a gentlewoman, compaſſionating the waſting, dying condition of his body, ſaying, "Sure Mr. *Walſh*, you may at leaſt, lie

longer

longer in bed on Sunday morning, when the preaching is not so early." To which he replied with his usual zeal and abrupt plainness, 'Should a man rob God?' He was commonly up earliest on the Lord's-day, for which he had the highest veneration. He has sometimes said, he thought there was something peculiarly sacred in the very air, and the whole structure of nature on this day.

* During the long intimacy I had with him, I do not remember to have known him spend a minute in discourses about national occurrences, politics, or worldly diversions. He knew that these were not *his* affairs, and that his business was *One*. And the same may be said of what is called free and pleasant conversation. So provident was he of time, and so bent upon the pursuit of that "immense revenue which each *moment* pays," that in whatsoever company he was, unless something relative to the *one* thing needful was discoursed of, he either took out a book (impolite as it may seem) or continued in profound silence, save when he answered a question. And if at any time any thing vain, or tending to levity was spoken, so as to occasion the least appearance of approbation in his looks or gesture, he severely reprehended himself for it afterwards, and prayed for strength for the time to come.

And yet notwithſtanding all his caution, care, and diligence, he frequently lamented his not improving the time better, 'I do not uſe every moment to the beſt purpoſes,' was a frequent reflection with him againſt himſelf.

III. *Diſengagement from the world.*

Although what has been ſaid of him already, implies his juſt contempt of every earthly thing; yet his eminency therein, deſerves to be taken ſome farther notice of. His indifferency to this world was ſuch, as even bordered upon abhorrency; and the rather, as he could not but obſerve, what a gulph to ſouls it is; and how many are loſt for ever through their undue attachment to it. He kept at the utmoſt diſtance from what worldly men moſt ardently court, and earneſtly ſought what they moſt abhor.

The vain things; riches, honours, and pleaſures of this world, were too poor, for ſo generous a heart: he ſhewed the greatneſs of his ſoul, by deſpiſing all that was beneath it. He had the moſt generous contempt of money; eſteeming it (unleſs to beſtow on the poor, or procure a book ſometimes) as the pebbles in the ſtreet.

He had a full reliance on the providence of God, and found a happineſs therein, which infinitely ſurpaſſed all the enjoyments and treaſures of the univerſe.

IV. *Recollec-*

IV. *Recollection of ſpirit, and government of his thoughts.*

* His carriage, aſpect, words, and the whole of his behaviour, ſpoke the ſolemnity and profound recollection of his ſoul. Nor can a ſtranger better conceive of him, in regard to this particular, than by forming to himſelf, an idea of a perſon returned from the happy dead, converſing with men. And it was nearly in this manner that ſome have expreſſed their ſurprize at him. A gentleman ſaid to me one day, "I met Mr. *Walſh* in the ſtreet, and I declare he ſeemed to me like a perſon returned from the other world." So emaciated a countenance, ſuch fixedneſs of thought, and ſerenity of deportment, as appeared in him, towards the concluſion of his race eſpecially, were ſurpriſing in ſo young a man; and diſcovered a ſomething, very different from the buſy ways of men. One needed only to look on him to perceive that there was ſomething in him more than common. And if as the ſon of *Sirach* ſays, "A man may be known by his look, and one that has underſtanding may be perceived by the marking of his countenance," they muſt be indeed, ſuperficial obſervers, that could not diſcern in his very aſpect the excellencies that dwelt within him. An air of wiſdom and piety appeared in him continually. There ſeemed to be ſomething peculi-

arly diſtinguiſhing in the very features of his countenance. Some have taken him to be little leſs than forty years of age, at the time he was but about five and twenty.

* His uniform compoſure was the rather to be noticed, as his life was not of the recluſe, but of the popular kind. He had to do with multitudes; and, unleſs on ſpecial occaſions, was ſeldom above ſix hours together out of company. It is true he ſeldom appeared in publick, unleſs to ſpeak of the things of eternity, in ſome reſpect or other. But he was ſo ſhut in with God, that all places became alike to him; and he retained the ſame attention to God in the moſt thronged ſtreets of *London*, as he could have had in the moſt ſequeſtered wilderneſs. Curious ſights, elegant furniture in ſhops or houſes, magnificent buildings, fine ſhews, the ringing of bells, firing of guns, with every thing of this kind, were no more to him than the chirping of a ſparrow, or the buzzing of a fly.

* To all which, the conſtant government which he had over his ſenſes, greatly contributed. The difference of taſtes, harmony of ſounds, and whatever his eyes could behold, were as nothing to him. He was in this reſpect truly crucified to the world, and the world to him. Even in travelling through the moſt pleaſant parts of the country, and in the pleaſanteſt ſeaſons, when the ſtupendous beauties of the creation, the ſpacious firmament, the verdure

dure of the country, (nature's lovelieſt univerſal robe;) the muſic of the groves, and all the joint beauties of nature, might have furniſhed him with delightful contemplation; yet he ſeemed inſenſible to the whole, enjoying a

" Paradiſe within him happier far!"

* When he at any time adverted to the works of God in the creation, he was delighted chiefly with the heavens, paved as it were, with thoſe living fires, the ſpangled ſtars. But the uſe which he made of every thing, was to get more acquainted with God, and ſo

——by this ſtupendous ſcaffolding
Creation's golden ſteps to climb to him!

He was in truth looſed from earth's incloſure, and from the contracted circle of the ſun, his heart was ſet at large. Chriſt, and the ſcriptures, with things pertaining to them, were the only and uniform objects of his attention, and every thing, place or perſon, which did not ſerve to promote, in ſome degree, his knowledge and love of theſe, had with him the eſtimate of trivial and inſignificant.

* And hence it was, that the *preſence* of God became ſo exceeding familiar to him. He could not be content a moment without it. And hereby was he fitted likewiſe, for more glorious;

and more frequent divine communications; of which he had not a few, in the courſe of his progreſs. Several times has he been quite loſt to himſelf, and inſenſible of every thing about him, being left in the viſions of God. Two inſtances in particular are related in his diary, in which he ſeemed as though he was out of the body for ſometime. One day I remember going to viſit a perſon who was ill, as ſoon he got to the ſtair caſe, being in his uſual compoſure, "Did you ſee that light?" ſaid he, with a ſudden low voice. To which I anſwered partly with a ſigh, having ſeen nothing. He ſaid no more. But it was eaſy to diſcern in him the reſt of that day and night, a very peculiar ſolemnity of ſoul.

In places of publick worſhip, he hardly ever ſaw any body, ſo as to diſtinguiſh them; and in every means of grace, his grand aim was, to find more of God *within* him. He waited for this in lively earneſt compoſure; and thus approaching the Lord's table in particular, he *ate the fleſh and drank the blood of the Son of* God indeed. "My heart burned! Was in a flame! O what a fire of divine love was there!" were the frequent memorials which he left in his diary, after communicating thoſe heavenly ſweets, which often overflowed his ſoul at the altar, and ſpread their inundation over every other part of his holy living. His recollection carried itſelf into the midſt of all his labours, in which he

was

was ſtill preſerved, without diſſipation, notwithſtanding their multiplicity, and ſometimes intricate nature. It was very uſual with him to expreſs what he felt of God, by the ſimile of *fire*, to which the operations of the *Holy Ghoſt* are frequently compared in ſcripture. He often felt in prayer, in preaching, and walking, a kind of ſcorching within him, from the love of God. And from the abundance of the heart, his mouth generally ſpoke. Words of life, and fire iſſued as it were out of his lips, which were no other than the ſparks of a burning heart. And often he could hardly refrain from expreſſing the holy raptures of his ſoul out aloud; as, *O holy* God! *Glorious* Jehovah! *Bleſſed* Jeſus! *Son of the living* God! He uſed frequently to ſtand up and ſing,

O love, how chearing is thy ray!
All pain before thy preſence flies!
Care, anguiſh, ſorrow melt away,
Where'er thy healing beams ariſe:
O Jeſu, nothing may I ſee,
Nothing hear, feel, or think but thee!

Give to my eyes refreſhing tears,
Give to my heart chaſe hallow'd fires,
Give to my ſoul with filial fears,
The love that all heaven's hoſt inſpires:
That all my powers with all their might
In thy ſole glory may unite!

There was at firſt an eagerneſs in his ſpirit, for the ſucceſs of his labours, but he in time became unanxious on the head, being taught of God, that having done his part, he ſhould think no more about the matter, but ſtill go on ſtraight forward, keeping himſelf in repoſe with God: in imitation of the angels, who continually watch over the ſouls, which God hath given them in charge; but who loſe nothing of their tranquility or happineſs, even when their utmoſt care is unſucceſsful.

And from hence partly, aroſe that extreme tenderneſs of conſcience, which was ſo remarkable in him, and which gave him a conſtant holy jealouſy over himſelf in every thing he did; ſo that not a word, motion, or a look, could eſcape him, unexamined or uncenſured, if it deſerved it; hence likewiſe it was, that he had ſo very peculiar a regard to all his words; ſpeaking either to the purpoſe, that is, when occaſion required him to ſpeak, or not at all. And yet notwithſtanding his utmoſt circumſpection, he was deeply conſcious, how far ſhort he ſtill came of that rectitude, and entire renovation becoming a perſon in fellowſhip with the God of unſpotted holineſs.

CHAP.

CHAP. V.

Some particulars relating to the head of his communion with God.

V.

HIS great rule was to imitate our Lord Jesus Christ, in the most perfect manner he could. The whole tenor of his conduct plainly discovered, that he sought nothing but God. There was in the chastity of his manners, a purity next to angelical; and a circumspection in his every step, which declared, that to him *to live was* Christ. He kept at the utmost distance from sensual indulgences of every kind. His senses were kept under the closest custody, and he examined his conscience almost continually. Nor could it be observed at any time, that he acted otherwise than within the rules of the utmost decency.

VI.

* He was a man of tears, and sighs, and groans. He wanted not indeed the joy of a good conscience; and knowing continually in whom he believed, he enjoyed the benefits resulting therefrom, and yet this notwithstanding, the whole of his Christian pilgrimage, was interspersed with much weeping. He seldom had a dry handkerchief a whole day together; his eyes being for the most part, in private especially, as opened fountains; and which did not cease to

flow

flow in the night ſeaſon. How often have I known him water his pillow with thoſe briny rivers! Sometimes lamenting his two great eſtrangement from his beloved; ſometimes mourning for the mourners; but oftener than all, he was ſick of love! Love to the Crucified!

To ſome indeed, there ſeemed in him ſomething, at leaſt bordering upon, an unyielding auſterity of ſpirit: and ſo much is true, that with regard to men, and evil angels, he was undaunted, and courageous, as a lion, in the cauſe of God, and of a good conſcience: yet, in other reſpects, he was a man of the keeneſt ſenſibility, and tendereſt affections. He was in the preſence of his inviſible obſerver, pliant as melted wax, and cloathed with dove-like meekneſs. He was often, as it were, deluged in tears, proſtrate before the footſtool of his Lord's majeſty, and overwhelmed with a ſenſe of his glory.

VII.

He was without affectation, a man of humility; not indeed ſo as to diſown, or not to make uſe of the gifts and graces, with which God had endowed him: this would have been to lie againſt the truth; but notwithſtanding all that he had, yet taking knowledge whence it came, he eſteemed himſelf as nothing; but was truly diffident of, and heartily deſpiſed himſelf. And the only uſe which

which he made of the ſuperior qualifications which God beſtowed upon him, was to conſider himſelf as obliged thereby, to devote himſelf more abundantly to the ſervice of God, and of his neighbour. The praiſes of others ſerved only to abaſe him, at the ſight of his own nothingneſs. 'Lord, I am vile! a worm! O deliver me from this evil man myſelf! Thou only art worthy,' were the frequent expreſſions of his lips and pen. If any perſon, at any time, gave him but the ſmalleſt hint, by way of reproof, he received it either with ſilence, or thankfulneſs, according to the manner and occaſion thereof. And ſuppoſing it to be a matter in which he was really without blame, yet the reproof was not loſt upon him. He thereby took occaſion, to enter more deeply into himſelf, making the ſtricteſt ſcrutiny into the whole of his tempers and behaviour. He often ſaid to God on theſe occaſions, 'Lord, though thou knoweſt I am clear in this matter, yet, alas! How many things are there for which I ſtand reproved before thee! My God, I adore thee in this, which thou haſt permitted.' He often repeated as a leſſon of inſtruction to himſelf, thoſe words of *Kempis*, "Thou duſt, learn to obey. Thou earth and clay, learn to demean thyſelf. Thou oughteſt to be ſuch a little child, that every body might trample thee under their feet in the ſtreets."

VIII.

VIII.

There was the utmoſt ſteadineſs in the whole of his religious conduct. The courſe of the ſun, and the ſeaſons, is not more regular, than were his ſucceſſive exerciſes of prayer, meditation, preaching, and ſtudy; ſo that from knowing how he ſpent one day, may be gathered, his manner of ſpending whole months, or years; allowing only for the difference of circumſtances and occaſions. Thus it was in things pertaining to God, and his ſervice; though at the ſame time, his attention to himſelf, his eaſe and conveniencies, was ſuch, that ſome have accounted it not leſs than blame-worthy negligence: ſo truly did he live, not to himſelf, or the will of man, but to God.

IX.

The *love of God* was the fountain, whence iſſued forth thoſe fruitful ſtreams, which rendered his ſoul flouriſhing as the garden of the Lord, and extended their ſalutary influence all around, wherever he came. It was to this he reduced every thing. All his works were done in love, and therefore wrought in God. It was a debt he was ever paying, and from which he was never to be diſcharged.

'My God, let me love thee! Jeſus, Son of the living God, thou knoweſt that I love thee! O love divine, what haſt thou done! O that all the world did but know thee! How would they

then

then love thee, thou *altogether lovely!*' To this effect he often breathed out the warm emotions of his heart: so deeply was he penetrated with the love of God his Saviour. He was always exceedingly pleased with, and frequently repeated those lines,

" Eternity too short to speak thy praise!
Or fathom thy profound of love to man!"

And again, without regarding their connexion; but overwhelmed with the thought of the dying love of Jesus, he would utter sometimes abruptly, and with astonishment,

" Sensations *new* in angel bosoms rise
Suspend their song; and make a pause in bliss."

* Lastly, *By faith I stand!* was his concluding point, after all that God had done for him. And it was not unusual with him to say, on the closest examination of all he was, and all he did, 'If Christ forsook me but for a moment, I should fall and perish after all." Yes, it was from *his fullness* he received all his good things, and with the dependent helplessness of an infant, he had recourse to him continually, for light, and strength, and love: for every thing in short, which he wanted. He could be happy only in conversation with him; delighted peculiarly in those parts of scripture which describe and endear

dear him; and from the fulneſs of his whole ſoul, repeated often, *God forbid that I ſhould glory, ſave in the croſs of my Lord Jeſus Chriſt. To him that hath loved us, and waſhed us from our ſins in his own blood, to him be the glory, both now and to eternity!*

* To ſum up this head. He thought *prayer* to be more his buſineſs than any thing elſe in this world; and from the deſire which he had to redeem the time, he employed great part of the night, as well as the day, in prayer, meditation, ſtudy, and labouring for the good of his neighbour. He was profoundly ſerious, and always recollected at home and abroad. He watched over every motion of his ſoul, keeping his thoughts in ſubjection to Chriſt continually. He propoſed to himſelf *the man Chriſt Jeſus*, as his great model and rule in every thing; imitating him eſpecially, in the purity of his body, and in the chaſtity of his affections. Walking in deep humility before God, he was patient of reproof, nor ever retorted any thing, with heat or prejudice. There was a ſteadineſs in his proceedings for God, and in reference to eternity, which not all the powers of earth and hell were able to interrupt. He ate but little, wept much, loved more, received all by faith; and rarely opened his mouth, but about heavenly things.

PART

PART III.

CHAP. I.

An extract from Mr. Thomas Walsh's *diary, relating chiefly, to the experience of his own soul, in his course of* walking with God.

CONCERNING the extract which here follows, it may be premised, 1. That although there was the utmost uniformity in the whole series of his progress; nevertheless, few persons were so sensible of various alterations in spirit, with respect to the sensations of joy and sorrow; delight in God, and complainings for the want of it: owing in great measure to a singular tenderness of conscience; and the close attention which he had to all the movements of his *inward man*; so that things which some overlook, or entirely disregard, were esteemed by him, with regard to himself at least, as capital defections, from the law of perfect liberty and love.

His diary consists of the feeling of his own heart, through every part of his Christian race, with

with ſcarce a ſingle hour omitted. He always wrote down reflections upon himſelf, as either the preſſure, or felicity of his ſoul at that time ſuggeſted; adding any ſpiritual obſervation, or maxim, which his own experience confirmed to him.

2. It will be eaſily diſcerned, that the peculiarity of his writing, is a certain ſententious abruptneſs; owing in part to the genius of the *Hebrew* tongue, in which his latter ſtudies wholly terminated. Though what moſt contributed thereto, was the rapid flow of his ſoul, on the ſubjects of which he either ſpoke or wrote, which raiſed him above attending to that accuracy, which writings, at leaſt of a public nature require. In many places there is therefore a manifeſt deficiency, both as to words, particles and ſtops; in ſhort, like the writings of the antients, without period or paragraph, in moſt places: ſo that liberty has been neceſſarily taken to add, retrench, or alter, ſometimes a word, or ſentence, to render the ſenſe intelligible; though ſtill retaining his ſenſe entire.

3. The inſerting the preciſe date of every day's experience, is judged unneceſſary. Moreover the experience of ſeveral days, ſometimes diſtant from each other, (tho' rarely above a week) are thrown into the ſame paragraph, for the ſake of brevity. The ſeries of particulars, as to the order of time, is related as they occurred; and

every

every paragraph begins with the experience of a diſtant day.

The reader being advertiſed of theſe particulars, we proceed to the extract itſelf.

" At the cloſe of this laſt day of the year, (1750, the year in which he began to preach) I examined myſelf how I had lived the paſt year? And could only ſay, I had not wickedly departed from my God; but was heartily aſhamed that I had not glorified him better; reſolving to watch for the time to come."

* " I prayed to God for quietneſs, and humility of mind; and found aſſiſtance againſt " this evil man, myſelf." O for a heart conſtantly fixed on God! I was reproved this day in ſpirit for an idle word."

" The Lord was with me all this day. I deſire to be with the Lord continually, that my communion may be ſtronger with Jeſus than ever. O, it is heaven upon earth to have Chriſt in ones heart. It is the beginning of the glory of God, to receive the lovely Jeſus; and with him, the joy of the *Holy Ghoſt*. O that I had the tongue of an angel to praiſe my Lord! Haſten Lord the glad hour when I ſhall ſee thee as thou art!"

" I preached this morning on the great and precious promiſes, Ezek. xxxvi. My ſoul aſpired to have them accompliſhed; for I feel the evil of my nature, and eſpecially the evil heart of unbelief that is within me."

" *Friday*,

" *Friday, Feb.* 22. I preached this morning on *Sol. Song*, ii. 8. but was both dark and weak, having ſcarcely any power to explain any thing. O what a grief it is for one to preach, when he is left to himſelf, when the Lord is not his preſent ſtrength and teacher! To preach conſolation to others, and feel none himſelf! This expoſes one to great temptation."

" *Sat.* 23. My ſoul enjoyed ſweet repoſe in the blood of the Lamb, while my heart was engaged in meditation on his dying love. O, where can we find an inſtance of ſuch love, as that of God to men on *Calvary!* When the innocent died for a guilty world, to bring them to God!

" *Wed.* 27. I was not alive to God to-day. Unneceſſary talk brought deadneſs upon my ſoul."

" Great part of this day I lived as in heaven. Heaven was within me. God was in my ſoul. The influences of his Spirit wrought ſo powerfully upon me, that my joy was beyond expreſſion. O the length and breadth, and height, of the love of God! Well may it be ſaid to paſs knowledge. The ſpiritual man may diſcern it, but cannot ſet it forth in the manner he feels it. Thoſe words of Iſa. lxi. 10. lifted up my ſoul, as in a fiery chariot, above the fabric of this world. *I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God, for he hath cloathed me with the garments of ſalvation, he hath covered me with*

with the robe of righteouſneſs, as a bridegroom decketh himſelf with ointments, and as a bride adorneth herſelf with her jewels. I could ſay, that the Lord had ſo done for my ſoul. O what enemies are the children of men to their own ſouls? They deprive themſelves of happineſs here, and of eternal glory hereafter; imagining that earthly enjoyments are above what religion can afford. But alas! it is becauſe they know not this religion which brings ſuch happineſs to the ſoul."

* " O how ſweet was Jeſus to my ſoul. The *roſe* for ſweetneſs; the *lilly* for whiteneſs; the *apple-tree* for fruitfulneſs; what are they all to thee! Entering into my cloſet, the moment I bowed my knee, the Lord poured down a bleſſing into my ſoul. O what a heaven upon earth did I experience for ſome moments! Tongue cannot expreſs the goodneſs of God to my ſoul. O where ſhall I find words to praiſe? How am I loſt in the ocean, of the immenſity of thy mercy! Lord, I know not how to give thee thanks. Where to begin, I cannot tell. O my ſoul. fall into ſilent amazement! Let all I have, or am, drop into nothing!"

" *March, Friday* 8. This was a day of much temptation; but God, for my ſupport and confirmation, was pleaſed to give me freſh manifeſtations of his love."

" Reading and prayer to day, were of little comfort to me. If it were not that I find the abiding witneſs of the Spirit in my ſoul, my bondage

bondage would be very great. It is the goodneſs of God which preſerves me in the faith. The enemies of my ſalvation are thruſting ſore at me from day to day. Defend, and keep me, O my God, for Jeſu's ſake."

"In prayer, I ſaw the great difficulty of being a Chriſtian in reality. There are many who *eat their own bread, and wear their own apparel*, and are willing *to be called by* the name of Jeſus, to take away their reproach—The abomination of being called Heathens. But they love notwithſtanding, the ways of death, and darkneſs, rather than light; and do what Heathens would not do. The ninety-firſt pſalm was made a great bleſſing to me, the ninth verſe eſpecially."

"This morning the Lord gave me language that I knew not of, raiſing my ſoul to him, in a wonderful manner. After preaching however in the evening, at my return to my room, I felt little life in my ſoul, but a Spirit of ſlothfulneſs. O what a poor creature! How incapable of thinking a good thought, or doing a truly good action! Sinful duſt and aſhes."

Frid. 22. In the morning I had an earneſt deſire to be diſſolved, and to be with Chriſt. I wanted to ſee Jeſus, who bore and ſuffered ſo much for *me*."

"The 25th, my ſoul was very dull. I had a deſire to pray, but could not, through the deadneſs of my heart, and wandering of my thoughts. This is a thing I have to complain of in general; namely,

namely, wandering in prayer, want of earneſtneſs and fervour."

"The 29th, I cannot ſay, that till three o'clock I had true communion with God. But then, the Lord clearly manifeſted himſelf to me."

1751. *April* 6. I had not much of the preſence of God, nor of the comfort of the Holy Ghoſt, yet my heart and my fleſh cry out for the living God!

"O what an averſion I had this morning to ſtudy, and following *the Lamb!* If it were not for promiſes which the goſpel affords, I ſhould be often brought into bondage: very often is my ſoul caſt down and my ſpirit diſquieted within me; ſo that I muſt needs utterly faint, if it was not that I firmly hope I ſhall yet praiſe God for the health of his countenance. I felt neither comfort nor power in preaching. O what a poor creature am I when left to myſelf! How dark of conception; how ſlow of heart and ſpeech! It ſometimes happens, that while I am thus writing down my condition, the Lord appears to my help: ſo it is *now*; for God has been pleaſed to manifeſt himſelf unto me! And O what a welcome gueſt! At his coming my reins and my heart rejoice; my troubles are done away; my ſoul is greatly refreſhed; my faith ſtrengthened; my hope confirmed, and my love encreaſed. Glory be to God moſt high!"

"God and his ways were ſweet to my ſoul this morning. Great was the peace of my mind,

and the joy which arose from considering what the Lord had done for my soul. O how did I long to be altogether like him, *in righteousness and true holiness!* Throughout the day, I enjoyed sweet repose in the blood of *the Lamb.* In the evening I preached on 1 *Cor.* i. 30. And God did indeed pour of his gracious spirit into my soul. Truly we had a heaven upon earth! O that I had the tongue of an angel to glorify thee for all thy benefits!

" *Thurs. May* 23. I was in great trouble, going to preaching this morning. My temptations were sore, and my trials exceeding great; occasioned partly, by the condition of some, who for a time *ran well*, but are turned again to the flesh-pots of *Egypt.* While I preached however, on *Ps.* xxiii. 1. my *Shepherd* gave me to feed upon his *hidden manna.*

* " I found it hard work to be wholly set apart for God this day. I preached comfort to others, but could lay hold on little of it myself.

I am often like a day in spring; the sun shining bright for a little while, and soon withdrawing again. *The sun of righteousness* often shines upon me, with his bright beams; but alas! the light is soon clouded, and the joy vanishes away. Yet still, blessed be God, my heart stands fast believing in the Lord. For I take it for granted, that the want of strong light and joy, no more argues want of faith, than the absence of unclouded

clouded day, argues no ſun in the firmament."

" An unuſual fondneſs for company, brought deadneſs upon my ſoul. The vanities of the world importunately intruded upon me. If God were not on my ſide, I ſhould have been long ago *as Sodom*, and *like unto Gomorrah*. Such vanities crouded in upon me at prayer, that even I forgot what I was ſaying. I am a man ſorely diſtreſſed with the wandering of my heart. I aroſe from prayer and read, and prayed again. The Lord at length met me, and inſtantly releaſed me from my ſorrow, and gave me power to wait upon him without diſtraction."

" *Sat. June* 12. Great was the comfort which I had in God. I had the full aſſurance of faith, that God was *my* God, and Chriſt *my* Saviour. O the happineſs of knowing this!"

" *Tueſ.* 28. I was deeply convinced of my depravity. O my God, I ſee the impurity of my heart in ſuch a manner as frightens me. I know that Chriſt can have no communion with *Belial*; neither *righteouſneſs* with *unrighteouſneſs*. Lord break not the *bruiſed reed*, nor quench the *ſmoaking flax*. Rather ſend down thy Holy Spirit, and ſet me free from the power of indwelling ſin. Conſume it O God. Caſt out the ſpirit of uncleanneſs for Chriſt's ſake.

" This afternoon I walked in the fields, and had a ſweet meeting with my Lord. He gave me his love.

" *Sunday* morning. I was ſo ſtupid, that I could ſcarcely pray. Wandring thoughts crouded in upon me. O for an heart to pray. I find in general, that under the moſt afflictive trials, when I can in fervent prayer pour out my ſoul before the Lord, he gives me inſtant relief. But when I cannot pray, O then is my life burthenſome to me; I cannot bear myſelf."

" The word this morning, was ſweet to the ſouls of the people. They ſeemed to drink of the fountain of the water of life. I had a glorious manifeſtation of the love of God to my ſoul. My delight ſurely is in the Lord, and his Son Jeſus Chriſt. Thou art my God, my love, my joy, my help, my health, and my all in all! Bleſſed be thy name, *Amen.*

" Too much given to talk; had not the uſual longing after prayer and meditation. Yet the Lord helps mine infirmity.

" I had great joy in my ſoul, and longing deſires to be with Chriſt. O that even now, I could behold his lovely face, and amiable countenance!

" *Friday, July* 9th. I had a lively ſenſe of the Lord's having blotted out my former tranſgreſſions; and that he had promiſed to give me *a clean heart.* I had great peace; my ſoul being filled with the love of God."

" *Sat.* 10. Exerciſed this morning by falſe accuſations. My only concern was, leſt it ſhould hinder the work of God. But in conſideration of

of his over-ruling power and providence, I reſted patiently on his will. My Jeſus was made perfect through ſufferings. O that I may be enabled to follow my maſter, in the way of the croſs!

Walking in a garden this day, God made it an *Eden* to my ſoul; pouring his love into my heart. I partook of the water and the tree of life: and the hidden manna was rained from heaven into my ſoul!

Mond. 19. All the day, my ſoul thirſted for the living God. I was tranſported, and exceedingly rejoiced in reading ſome divine meditations. O my God, What ſhall I ſay? Angels cannot praiſe thee worthily! What then ſhall I who am a worm of the earth do? O that I had wings like a dove? Lovely Jeſus, when ſhall I ſee thy face, joining the reſt of the redeemed, to celebrate the wonders of thy redeeming love! O that this were the moment! My ſoul ſhall ere long take its flight to the manſions, which I firmly believe my Saviour is preparing for me. O my God, my Saviour, my all!

" *Thurſ.* 25. I had but little light or power. The Lord humbled, and ſhewed me mine own weakneſs; but did not leave me to it. He ſhewed me clearly, that it was neither to my graces, humblings, deſires, doings, or ſufferings I muſt truſt for happineſs and ſalvation, but in Chriſt *alone*.

" Ah, Lord, who is ſufficient for theſe things! O let me die, that I may ſee thee! Whither is my beloved gone? Return Lord, return. I am a feeble and helpleſs creature. Yet rejoice not againſt me, O mine enemy; for though I fall into temptations, heavineſs, and trials, I ſhall riſe again. O proud *Philiſtines*, deceitful *Delilahs*, inbred ſin, pride of heart, anger, and folly, who can remove you. Lord Jeſus, thou canſt, and thou alone."

" At the ſacrament, O how did my ſoul banquet in Jeſus! What divine conſolation did I feel in God my Saviour."

" *Wed.* 23. Tempted to laugh on my very knees, O Lord my God be my rock. Hide me in thy wounds, and deliver me from myſelf. O Jeſus I cry out of the deeps, hear my prayer, and let my cry come up before thee!

Sure I am, that if my ſalvation depended on ought but the love of *God my Saviour*, I never ſhould ſee the Lord. Alas I am all weakneſs, unbelief, diſobedience, and darkneſs. My ſoul was weighed down with inbred ſin. But I no ſooner began to complain, and bewail myſelf before him, than he poured his love upon me, and gave me ſweet acceſs to him."

" 1752. *Jan.* 6. I could hardly account to myſelf, how my thoughts had been employed this day. O that they were every moment taken up in the contemplation of thy wondrous love and compaſſion to me, and all the fallen race; O

for

for an humble, lowly, ſimple, pure, and perfect mind! What ſhall I ſay to thee, thou delight of my heart? How much fairer art thou than the ſons of men!"

* "When I look back upon my life I can ſee nothing that does not need to be waſhed with the blood of Chriſt. My beſt actions are imperfect I have need to fly to my Saviour, that from him I might receive that robe, which is pure and compleat. My whole deſire is to be devoted to thee!

"Aſhamed, to lift my eyes up to heaven. I fell down before the Lord my maker; and I may well ſay that he waited to be gracious; for before I could utter many words his love filled my heart. I could then look up with confidence, and ſaw my Father God, ſmile upon me, and my dear Redeemer at his right hand full of grace and truth for *me*. O how ſweetly did the ever bleſſed Trinity join to bleſs me! Help me to praiſe thee, O thou ſtrength of *Iſrael*."

"God was much with me in private. O what a heaven upon earth is it, to commune with him in prayer, holy reading, and divine meditation. Jeſus is a well of life. How bleſſed is it to hold intimacy with him! This is *paradiſe* indeed.

"*Sunday*. It was a glorious ſabbath to my ſoul."

"Part of this day was the happieſt I ever yet ſaw. I could freely depart to be with him whom my ſoul loveth. Truly I ſeemed to antedate the

ſweetneſs of the celeſtial felicity, which the glorified ſpirits enjoy above! My ſong was praiſes to my God.

Had calm repoſe in God. A day of ſore temptation. I was kept, but thro' momentary watching unto prayer. O what am I! How weak, how blind, how poor! As to *ſtrength*, a bruiſed reed; for *love* and *zeal*, as the ſomaking flax. But thou, O God, art ſtrong, and in thee is my hope.

Ill in body, dark in mind, dead in affections, and ſorely troubled with temptations. Yet I was preſerved from inclining to iniquity with my heart.

Sunday. My ſoul agonized to enter into the reſt of the people of God. I ſaw him by faith, and the promiſes were ſtrongly brought to my remembrance, eſpecially, "Aſk what you will, and it ſhall be done unto you."

"1753. *March* 7. In the morning there was an open intercourſe between God and my ſoul, which for ſome hours remained undiſturbed. About noon I felt ſore war between nature and grace; ſo that I was brought low. Nature would have me manage for myſelf, grace was for caſting all my care upon God. O thou author of every good gift, ſend me help from thy holy place to ſubdue the old man. Take away the perverſeneſs of my own natural will, and make me lowly and patient as thou my Lord art.

Thou

Thou art the ſource of grace and of goodneſs. In thee, O Lamb of God, is all I want.

Thurſday 8. Poured out my ſoul before the Lord, who gave me to feel hearty contrition with earneſt deſires to be ſanctified wholly. For

" O how wavering is my mind
Toſt about with every wind?
O how quickly doth my heart
From the living God depart."

Son of God, ſet me free, and knit my ſoul to thyſelf!

Sat. 10. The Lord ſweetly refreſhed my ſpirit, I was ſtrongly moved to pour out my ſoul, for my enemies, and all that forget God. There was a burning in my heart after all the life of God. Nothing appeared ſo deſirable as holineſs. O God take the whole capacity of my ſoul, and poſſeſs it by thy ſpirit.

Sunday 25. I have had a proof to day of the vanity and uncertainty of human friendſhip. Some who loved and greatly eſteemed me when I left *Dublin*, about ten weeks ago, will now, at my return, hardly ſpeak to me. O that I may ſeek friendſhip and all good in God alone.

* " Some words I heard this morning pierced me to the very ſoul. Enter not into judgment with thy ſervant, O Lord. I fly to Jeſus, the *juſt one*, to hide me in his wounds. He is my ſanctuary, the ark, the covenant, and the true

altar. Come my life, my treasure, and my God, shine into this drooping heart. Have I not an interest in thy blood! Am I not a child of thine, O God? Hast thou not said unto me, *live?* O that thy powerful voice would now speak to my soul, and bless me, O my Father!

" How little do I know of God, or of myself? O what a mystery is man? How difficult to find, and then to lose himself! Lord, I long to be settled and fixed in thee! O how does this mortal body press down the soul!"

" *Sat. April* 21. Strengthened in the hope of full redemption. Jesus forsake me not, or I shall be of all men most miserable!"

" *Wednes. May* 4. Woke with the presence of God. Jesus was amiable, and altogether lovely to my soul. My heart was carried out in praise to him for redeeming me, and making me his own for ever, by the washing of regeneration, and renewing of the Holy Ghost."

*" I earnestly longed after inward holiness: the image of God brought into my soul. For then only shall I be truly happy, when self-love, self-will, and all other roots of bitterness are rooted out of my heart, and the pure love of God overflows my whole soul. When Jesus is the supreme and sole governor, and all things within, are subdued by his grace; then the heart rests in peace, and all things move in their proper time and manner. The soul is retired, tho' in the midst of hurry; and sweet peace, and joy flow from Jehovah, their source. This is the victory, the salva-

tion,

tion, the liberty, the deliverance from ſin, which very few believe, and which no one can know, ſave he that receiveth it. But it is the privilege of the children of God, and every one who ſincerely ſeeks and with all his might, ſtrives for it, ſhall ſurely attain, by the Spirit of the Lord; for the mouth of the Lord hath ſpoken it.

" *Frid.* 31. After preaching, gave myſelf to my uſual ſtudy. O freedom of heart, and contempt of the world, how great bleſſings are ye? Plentifully did the Lord ſhower his love into my ſoul this day, in our public meeting. Verily thou art the pleaſure of my ſoul, the hope and deſire of my heart."

" This day God prepared me for a ſore trial, by giving me ſweet repoſe in his love. I lived as it were in heaven. My ſoul was raviſhed with his ſweetneſs. So was I enabled to bear with calmneſs and patience, the abuſive language of one who came to my room, breathing out threatenings againſt me. Alas, How many are there who are great friends in profeſſion, but not ſuch in reality.

" *Sat. Auguſt* 29. In the night I was grievouſly tempted of the devil. He injected ſuch blaſphemies, and threw ſuch fiery darts as I never experienced before. I was ſore amazed, and cried unto the Lord Jeſus. He heard my cry, bruiſed his head and delivered my ſoul from his rage and fury. Lord, thou upholdeſt me, or I ſhould fall! O ſtay with me, till I arrive ſafe in thy kingdom!

" *Sunday, Sept.* 1. Was a day of feafting and rejoicing to my ſoul. I had ſweet converſe with my Beloved, while I joyed in his ſalvation. I proclaimed his name to thouſands, from *Jerem.* vi. 10. And never felt more freedom to preach my Saviour. O my Lord, thou art precious to my ſoul, and thy ſervice is my reward!

" 1754. *Sunday, March.* At the Lord's ſupper this morning, my ſoul was diſſolved with divine love. I could bleſs God that ever I was born to ſo happy and glorious an end, as to love and praiſe and ſerve my Redeemer. Yes, Jeſus, thou art precious to my ſoul. Thy yoke is eaſy, and thy commandments holy and juſt and good. I deſire to keep them with my whole heart."

" The more I ſee of the world, the leſs happineſs I can diſcern in it. Happy are they who are well out of it. Let me die the death of the righteous, and let my laſt end be like his.

" I wept and rejoiced that God had given me a ſoul capable of loving him. In reading and meditating in the open air, my ſoul taſted of the joys in part, which thoſe ſpirits enjoy who behold his face continually.

" My ſoul vehemently groaned and longed for full redemption, while it enjoyed ſweet converſe with my dear Lord Jeſus.

" *Sat.* 23. I had intercourſe with heaven all day. I thirſted for the ſalvation of all men, as for my own ſoul. I was alſo deeply humbled before the Lord, ſeeing myſelf the moſt vile and unworthy

thy of all his creatures. He likewiſe made me willing to be deſpiſed and evil ſpoken of. And I cannot but admire the wiſdom and goodneſs of God, in ſo preparing me for what ſoon followed. One of my acquaintance, that went with me to the houſe of God, laid to my charge things which I knew not. I ſent for him, but he could ſay nothing to my face. His mouth was ſtopped, and he ſeemed quite aſhamed. I felt much patience and pity towards him. Lord Jeſus, give him repentance, and take prejudice out of his heart."

" *Friday, May* 3. I had a feeling ſenſe of the treaſures of grace and glory, which are laid up for me, both here, and in heaven. O what a heaven did I experience in being able to call God, *my* God, and *my* Father!

CHAP. II.

The extract from his diary continued.

THE account of his experience, given in the preceding chapter, begins with the firſt year of his converſion; in which likewiſe he began to labour for the good of his neighbour. And it may be obſerved, that in his progreſs, the experience of his heart, had its certain progreſſive ſtages, reſembling in ſome degree, that of the

ſhining

ſhining light, or ſun: a day ſuppoſe, whoſe early dawn is clear and promiſing, and whoſe light and heat ſtill increaſe ere long, is overcaſt with clouds, and diſturbed with tempeſt: the ſun however keeps his courſe, and ſtill goes on to the *perfect day*. Such likewiſe is *the path of the juſt*, and ſuch was the experience of this ſervant of God.

The firſt diſplay of the divine goodneſs to his ſoul in juſtification, was ſo clear, and his joy thereupon was ſo exceeding ſtrong, that he had then no expectation of ſeeing war any more. And he was indeed carried on ſweetly, for ſome conſiderable time.

But whatever was the cauſe he afterwards felt otherwiſe; often groaning under a body of ſin and death; complaining of ſtruggles, between nature and grace; and of inconſtancy and weakneſs in general: with ardent pourings out of his ſoul to God, for complete deliverance. And his thirſt after it was conſiderably augmented, by the tranſient taſtes, with which it pleaſed God to favour him from time to time, of the heaven of loving him *alone*, with all the powers of his ſoul.

The feeling of his heart in reference thereto; the methods which he purſued in order to attain it, and the progreſs which by the grace of God he made therein, are the ſubject of this chapter. Only for the ſake of ſome, who deſire the fulleſt information concerning him, I ſhall prefix a letter he ſent me to *Briſtol*, from *London*, in anſwer

to

to ſome enquiries which I made, occaſioned by the following circumſtance. Some months before he left *London*, the laſt time, a report prevailed that he profeſſed to be *cleanſed from all ſin.* On my hearing this, I wrote to know it from himſelf. He ſent me the following anſwer.

London, June 17, 1757.

" *My dear Brother.*

" WHAT you mention concerning me, I anſwer thus. 1ſt. I feel the conſtant witneſs of the Spirit of God, that I am forgiven; and that I love God and my neighbour. 2dly. I do not feel any evil tempers. 3dly. I firmly believe that God will eternally ſave my ſoul. But whether *all ſin* is taken out of my heart, and the poſſibility of grieving the Spirit of God, I do not determine; neither do I think that I love either God, or my neighbour as I ought, or as I ſhall. I am helpleſs, but God is my ſtrength. I live by faith. I am aſhamed. I have no wiſh, that any one ſhould believe I am ſaved from all ſin. Indeed I ought to juſtify every one that believes the contrary, ſuppoſing it was ſo. But alas! If Chriſt did not pray for me, and keep me every moment, I ſhould go to the devil. Gal. ii. 19. is what I feel. Jeſus Chriſt is all in all.

" I have written ſimply, make the beſt uſe you can of it; but ſay nothing of it to any one (this

I requeſt.*) O let me be forgotten: not of God, or of his children in prayer: but as I deſire no good to be ſaid of me, I would not have any one ſin againſt God in thinking, or ſpeaking the evil which my heart abhors. It is much to the glory of God, to ſave a proud, angry, ſelf-willed, fearful, and unbelieving ſinner; therefore I almoſt ſay, that I glory in mine infirmities, that the ſtrength, and grace of Chriſt, may reſt upon me, and ſave me from them all; and this he will do, as ſure as he is faithful and true.

I am, your affectionate brother,

Thomas Walſh."

His ſtruggles, ſentiments, and attainments, partly before, and partly after this letter, even to his death, are farther repreſented in the following extracts.

* *London, Sunday, June* 2. All this forenoon I was raiſed above myſelf, and loſt in God. Heaven as it were came down into my ſoul, and I ſaw the glory of the world to come! I beheld all the glory of this world, as the mire in the ſtreets. But Oh, the views, which I had of heaven, and the foretaſte of thoſe raviſhing joys, that flow there, ſo tranſported my ſoul, that I could bleſs God, that ever I was born."

* " *Tueſday* 4. My ſoul was tranſported this day to ſuch a degree, as greatly affected even my body.

* And his requeſt was then carefully obſerved. But the preſent occaſion, will be thought reaſon ſufficient for publiſhing it.

body. I do not recollect, that I ever before felt such a sense of the presence and glory of God. Surely if he should manifest himself a few degrees more to me, I could not live in the body!"

* "*Sunday* 9. I gave myself up to God. I heartily desire to give my whole heart, chearfully, and without reserve to thee my love! Many things would alienate it from thee. But O my Saviour, keep thou my every desire. Knit me closely to thyself, and suffer no false fire to abide in my heart. I acknowledge, O my God, that it is an amazing instance of thy love, that thou hast made me a child of thine. Let I beseech thee, thy goodness be the strongest tie to keep my heart stayed upon thee.

"*Tuesday* 18. I was so low in body, that I could hardly speak or think. Oh, how does this corruptible body press down my soul! Yet I can praise God for his dispensations towards me; he afflicts me, that I may be partaker of his holiness."

"At the Lord's table I was in an agony for holiness. My soul, and even my body, were ready to faint with desire, and longing for all the mind that was in Christ Jesus."

"*Saturday*, *July* 20. O how my soul laboured with God in secret prayer! I said in my heart, if I am indeed a child of God, Why have I not greater desires to depart, and to be with Christ? I prostrated myself before the throne of grace, and cried to God to answer me as by fire; and he soon

ſoon ſilenced my deſpondences by anſwering in my heart, " My ſon, thou art mine."

" *Wedneſday, Sept.* 21. God overpowered my whole frame, ſo that my body fainted under the pouring out of the Spirit of Chriſt."

* *Saturday, Sept.* 26. My heart was quite melted with a ſenſe of the goodneſs of God, and of my own vileneſs. I think I now begin to repent; to have a godly ſorrow for my ſins. Of this I am well aſſured, that thoughts which were in my mind a year ago, are now a grief to me. The Spirit of God brings the ſins of my whole life to my remembrance. I read them all, but more eſpecially, whatever has been wrong in me, ſince I was converted. My ſpirit within me mourns, and my heart feelingly ſays, " Oh that I had never ſinned! O that my ſoul and body had been always pure before thee! Oh that I had always the ſame light and power that God has given me now!" But altho' I am vile, yet this, bleſſed be God I know, there is now no condemnation to me: the blood of Chriſt hath waſhed away all my ſins. I have the Spirit of adoption, and the peace of my God. I love him, and all his dear children; yea, and my enemies likewiſe. I hunger and thirſt after righteouſneſs. I rejoice in my God, and delight in doing his will. I know in whom I have believed. My name is written in heaven. Hallelujah!"

" *Friday, Nov.* 22. I enjoyed a fulneſs of God in my ſoul; and had infinite ſweetneſs in com-

communion with my Saviour. Lord I am not worthy of these manifestations: But I see all is of *free grace*. I receive all through Christ the righteous. He drank the bitter cup, that I might drink the cup of consolation. Lord I would love thee infinitely, if I were able! My whole soul cries out for power to do thy will perfectly."

" *Mond. Dec.* 2. I feel I am a mere nothing, and that if God withdraw his grace from me but for a moment, I should do nothing but sin.'

* *Sun.* 22. All the day long my Lord was wonderfully present with me in every ordinance. Truly my soul longed vehemently to be, and live like my Saviour the holy Jesus. This indeed is the thing I aim at; and I believe according to the sure word of promise, I shall attain. O what depths and heights of holiness do I discern attainable in this world."

* " I felt much shame before the Lord to day, for my unfaithfulness, and unfruitfulness. O God enter not into judgment with me for my sins of omission!

* " *Sund. July* 4. I was troubled in my spirit because of lightness of heart, and speaking *my own words*, (Isa. lviii.) How many idle words do I speak! It ill becomes a Christian, much more a preacher ever to laugh."

" *Oct.* 6. I rose with much sorrow and concern; and with shame and much brokenness of heart, bowed my soul before the Lord. My heaviness

heavineſs endured as it were but a moment, and the divine light ſhone tranſcendently bright upon my ſoul. Praying with a few friends, my joy in the Lord overcame my feeble body. And it proved to be a preparation for a trial, which came ſoon after. I had ſweet communion with Jeſus, and three of his redeemed ones this day. In the evening I preſſed upon the people the neceſſity of *inward life*, from *Acts* v. 20."

"My ſoul was mightily encouraged while I expounded, *John* xiv. 21—23. Inward and conſtant liberty is what I want; to be always recollected, having my mind ſtayed upon God. I would live like an angel below. For ſome moments indeed, I often love and rejoice in a wonderful manner: but alas, "How ſoon it dies away." I become comparatively cold, and can neither pray with freedom, nor rejoice with reverence.

"Still, nature, the devil and grace, are ſtriving with me: Chriſt however has the upper-hand; but I want him "to live and reign, the Lord of *every motion* of my ſoul."

"I prayed with my kindred at taking my leave of them.* My brother and ſiſter were ill, and my mother weeping after me. I found a great ſtruggle, and believe I ſhould have ſtayed, but for thoſe ſcriptures, *He that loveth father or mother more than me, is not worthy of me.* And, *Let*

* He was then going to *England* the third, and which was the laſt time.

Let the dead bury their dead; but go thou and preach the kingdom of God. My heart felt pain and ſorrow: but I took up my croſs, and went immediately to *Bellygarane* (where were a colony of *Germans*) and preached that night. O what is needful for a miniſter of Jeſus! What faith, love, purity, divine light, life and ſtrength to finiſh his courſe with joy!

Meeting the penitents, I could hardly ſpeak in the laſt prayer, I was ſo overpowered with the preſence and majeſty of God.

I roſe early this morning, after watering my pillow with my tears more than ever I remember to have done before.

Throughout the various exerciſes of the day I had ſtrong aſſurance, that the Lord would eternally ſave me; eſpecially as I ſat at dinner, converſing with my brethren of the things of God."

"Having this evening to myſelf without preaching (a rare thing with him) I ſhut myſelf up, and ſought the Lord with prayers and tears. Shew me, my Lord, thy glory, or let me die that I may ſee thee! If I cannot perfectly love thee, and do thy will upon earth, ſend for me and take my ſoul to heaven. But Lord, God, haſt thou not ſpoken by *Moſes*, Deut. xxx. 6. and by *Ezek.* xxxiv. 23—32. If theſe are thy words and promiſes, I pray and plead, that they may be fulfilled in me, according to their

their utmoſt extent, O come and baptize me with fire!

At prayer with ſome friends, the Lord applied powerfully to my heart, "Go and ſin no more!" Now the Lord has anſwered for himſelf. I believe it is his will, that from this moment I ſhould ſin no more! and that I ſhould have ſuch a faith, as never to depart from Chriſt in thought, word, or deed; that ſo, being inſeparably one with him I ſhould walk in the ſpirit, and ſing and praiſe him evermore! Angels praiſe my Saviour!

1757. *Sunday.* All the day I was happy in my Lord, rejoicing in confidence that he would ſave me eternally. I could pray, and love, and weep."

"It was a day of great bleſſing, and of great trials. I came home through much ſnow and rain. But it was all ſweet with Chriſt. I called on the ſtrong for ſtrength; and after meditation, lay down in peace."

"*Thurſ.* I employed all the day in reading the *Hebrew* and *Greek* ſcriptures, ſave ſome time which I ſpent in endeavouring to convince a man, that there is ſalvation for a perſon though he does not make uſe of the church liturgy.

With a heart full of matter, I preached on *Eph.* vi. 11. I could truly ſay, that the law of thy mouth is dearer unto me, than thouſands of gold and ſilver.

At dinner my ſoul was ſweetly drawn out after God, I felt ſuch an aſſurance of eternal ſalvation, as I never had before; not with ſuch clearneſs of evidence. I felt

I felt great love to all mankind. My ſoul pleaded with God in their behalf. O Jeſus haſten thy kingdom. Come and put a period to ſin and miſery! O my God, ſuffer not a vain thought to live in me. I never can reſt till Jeſus has poured his humble, pure, and happy mind into my ſoul. For ſome moments I did taſte of the felicity of heaven; but thro' pain and unbelief it was of ſhort continuance."

"*Friday.* It being the public faſt. I preached on Iſai. lviii. 3. It was a day of feaſting to my ſoul. With great delight I reſted in my God. And it ſeemed to me, that the people of God were not yet to ſuffer. Hereafter it will be; but at preſent, the grand controverſy is with antichriſt.* Jeſus will avenge the quarrel of his covenant."

"I ſeek perfection, and uninterrupted communion with the bleſſed God, Father, Son, and Holy Ghoſt. True, I am not worthy of the crumbs under thy table; yet I look thro' thy rich grace,

* For ſome conſiderable time before, and during great part of his laſt ſickneſs, his thoughts entered deeply into the prophecies of *Daniel* and the *Revelation*. He calculated the times with great exactneſs, and ſpared no labour and pains, to be fully informed concerning the great things which thoſe paſſages teach ſtill await the world. In ſhort he was rapt up in thoſe future ſcenes, *haſtening to the coming of the Son of* God, in his kingdom of grace and glory. His opinion was, that great and amazing things were at the door, and he has frequently ſaid to a young man, "My brother if you live to the years of a man (meaning three ſcore and ten) you ſhall ſee theſe things."

grace, for all the precious and eternal bleſſings of the new Covenant."

" *Sunday.* This was a glorious day indeed. Great and marvellous were the bleſſings which God beſtowed upon me. He bleſſes me in every duty: all is uſeful; all works together for my good. I go on my way ſinging the hundred and thirty-eighth pſalm, *They ſhall ſing in the ways of the Lord; for great is the glory of the Lord.*

" Jeſus was with me in all I did. He gave me light, love, help, joy, peace, and ſtrength in all. In his Spirit I went to reſt."

* " Wherever I was, and in whatſoever I did, my ſoul delighted in God: never had I deeper, or more ſweet manifeſtations of his gracious preſence. I could not but praiſe him, and thirſt for more perfect union with him! Surely this is the foretaſte of glory! O if Chriſtians did but rightly underſtand the nature, power, and extent of *the kingdom of God* in the ſoul, I am perſuaded they would not reſt ſatisfied with bare pardon of ſin, and ſome joy and peace, when they may have perfect and uninterrupted reſt! If once ſin be totally deſtroyed, and the Spirit filled with the light and love of God, it is then neither hurt nor hindred, by any perſon or thing; but ſteddily goes on its heavenly journey, united to Chriſt, more and more daily. *It does not yet appear what we ſhall be*, even in this world.

* " O Chriſt, What haſt thou done for me! What ſhall I ſay of, or unto thee? This I ſay, that

that I love thee! O let it be with all my heart, and ſoul, and mind, and ſtrength. At interceſſion, I felt ſuch a degree of the preſence of God, as utterly amazed me. O glorious Lord, how ſhall I bleſs thee!"

" * My heart continually reſted in God, and drank of the living waters; yea, my very body was ſupported by the joy wherewith my ſoul was refreſhed: ſo that after preaching three times to-day, beſide viſiting the ſick, and well; my ſtrength was more than when I roſe in the morning."

" *Friday.* A day of faſting (a frequent practice of his.) At prayer my ſoul was greatly humbled before God. Entire reſignation, without much joy, was the ſtate of my heart this day."

" *Saturday, March* 12, 1757. Preparing for a ſhort journey to-day, and laying up my books, I felt ſome little diſtraction. I could bleſs God however, that I had not money to lay up. Alas, for the rich of this world: how are they to be pitied! How hardly can they be ſaved? Jeſus, make and keep me poor in ſpirit; nor ſuffer this world ever to defile me. Suffer not my ſoul to cleave to the duſt, but cauſe all my affections to flow towards thyſelf. I would not live upon earth. I deſire, pray, and labour, that my heart may be in heaven, with Chriſt my head.

" *Sun.* 13. I converſed with one to-day, who told me, that for fourteen years laſt paſt, ſhe never found any unhappineſs, but always re-

joiced in the love of God. Before and after facrament, I found fuch defire, as almoft made my heart break. My foul and flefh cried, mourned and wept for the perfect love of God. There is a beauty and excellence in holinefs, which has quite won my heart."

" All day, both in reading, prayer, and converfation, I felt fomething of that promife, John iv. 14. I look for religion to poffefs, and entirely change me. I fee and feel, that Chriftianity is fomething divine, living, generous, powerful, and internal. It is *God dwelling in the foul of man*, 2 Cor. vi. 16."

* " *Frid.* 18. I prayed, and read till twelve. My body began then to complain. It does not like faffing; but my foul did banquet on the rich delicacies of the love and promifes of God. I am in the way to heaven; but I want a heavenly nature, heaven *within* me. My foul can be fatisfied with nothing lefs than God. Jefus, my dear Jefus, let me ever efteem thy blood, and righteoufnefs above the whole world! Through thee I come to God. By thee I enter heaven. Thou art heaven.

" My heart was penetrated with the goodnefs and love of God. I fee ftill more clearly, that love is the fulfilling of the law—fupreme, conftant, and perfect love of God, and pure benevolent love to the whole of human kind.

Happy

Happy ſoul, when once renew'd,
God in thee, and thou in God,
Only feel'ſt within thee move
Tenderneſs, compaſſion, love.
Love immenſe, and unconfin'd,
Love to all of human kind,
Love, which willeth all ſhould live,
Love, which all to all would give,
Love, that over all prevails,
Love, that never, never fails:
Stand ſecure, for thou ſhalt prove
All th' eternity of love.

" There is, there *can* be no higher, no better, no ſweeter divinity than this, *My beloved is mine, and I am his!* O my ſoul reſt in this! Be ſatisfied, and ſafe in the protecting, ſanctifying, and reviving love of *Immanuel, God with me.*

" The 33d chapter of *Exodus* came in my courſe of reading to-day. And O what pleading and communion between *Moſes* and his God. Happy man! who converſed with the glorious Jehovah, face to face.* And yet St. *John* ſeems to expreſs ſomething higher and ſweeter than even this, 1ſt Epiſtle i. 3. For certainly internal union with God, and a fulneſs of his ſpirit, are more excellent than any external manifeſtation can be.

* That is with a degree of familiarity and acceſs, which was not allowed to any of the other patriarchs or prophets. For *ſtrictly* ſpeaking, *no man hath ſeen God at any time.*

" I retired a few minutes after five, to wait for the coming of Jesus. My soul is all desire after Christ. I am resolved to love and serve him so as I have never yet done. Come *Holy Ghost*, and kindle the fire within my breast."

* " From a quarter after four this morning till ten, spent in prayer, and reading the scriptures, and such humiliation of soul, such a sense of my vileness I hardly ever felt. It was genuine, godly sorrow indeed, with a clear sight of the odiousness of sin. I believe the first time I ever sinned, was brought to my remembrance. My head was as waters, and my heart as wax before the fire. But all the time I had a clear sense of the love of God; a witness that I was accepted in the beloved, and all the day after, my soul delighted itself in the Lord."

* " I ought to esteem myself unworthy of any comfort; my sins having justly deserved damnation. The blood of Christ is of infinite value and efficacy, otherwise I should never be saved. Infirmities, so called, which once I passed over without much remorse, now appear heinous, black, and damnable, and if God did not bear witness with my spirit, that they are all forgiven, would sink me into misery. People are seldom sufficiently sensible of the odiousness of pride, anger, internal concupiscence, or an inordinate love of the creature: together with the neglect of self-denial, and bearing the daily cross. These are overlooked; yea, some even plead for, and attempt

tempt to juſtify them. Lord, let me never be an advocate for the devil. Give me grace heartily to love thoſe who tell me of my faults. Search out my ſin, till thou find none. My whole truſt is in the blood of Jeſus. I have no other plea; for this one is enough, it will, it doth prevail with God, and bring my ſoul to glory."

* " In my cloſet the former part of this day, it was made indeed a time of love. I felt ſuch ſweetneſs, and divine felicity in my ſoul, and by faith beheld the glory of God in ſuch a manner as words cannot deſcribe. I ſaw and taſted God in all things. My Lord Jeſus Chriſt appeared *wonderful* to me indeed, Iſa. ix. 6. Praiſe, bleſſing, honour, glory, and thankſgiving be aſcribed to the holy and adorable Trinity. What could I have believed, what underſtood of thee, unleſs thou my Lord hadſt revealed it to me?* O love divine! O the wiſdom, and power of God! Human tongue cannot expreſs, nor angel minds conceive, how great and wonderful ye are in the ſaints; by whom God is glorified, and in whom Chriſt is *juſtified* by the Spirit, (1 Tim. iii. 16.) To whom heaven is as it were let down, and whom eternal glory momentarily awaits! They now drink of the rivers of pleaſure; of the well of life: and are warmed with the beams of the divine ſun! They are delight-

* He ſeems to refer to ſome particular communication from God of his Triune Majeſty.

ed with praiſes, allured by pleaſures, cloathed with light, and filled with God! Hallelujah! Amen.

CHAP. III.

The ſame ſubject continued.

THE continued advancement of his ſoul in the knowledge of God, is very diſcernible in the preceding ſketch of his experience: although in the expreſſion of it, and of what follows in particular, he ſeems often at a loſs for words; human language falling ſo far ſhort of thoſe things of God, which can only be ſpiritually diſcerned. In theſe collections we ſee a ſoul peculiarly remarkable for a daily, ſerious, ſteady, exact and uniform courſe of walking inwardly with God, and attending outwardly on all the precepts of the goſpel. He poured out, ſimply his thoughts from the ſtanding treaſury of his heart, for his own ſole uſe; for the more effectual promotion of his intercourſe with God, and for the better adjuſtment of all his ſpiritual concerns.

" 1757. I was up before five, read and prayed till I went to chapel. I felt much. The Lord knows what! In the evening we (the ſociety) met together in order to devote ourſelves to God afreſh, by renewing our covenant with him. My

My ſoul was greatly humbled before God, and felt that for my backſlidings he might juſtly have caſt me off; for although I have not wickedly departed from my God, yet for my blots and ſhort-comings I was made to bluſh. Jeſus however I know ſtands my advocate, and becauſe he lives I live alſo.

* " I roſe early, and after prayer and ſermon communicated. The adorable Saviour gave me a taſte of his ſweetneſs, and a ſight of his glory. I read, prayed, and converſed with Chriſtian friends the reſt of the day; waiting for perfect love, and exhorting others earneſtly to ſeek after the ſame. Surely nothing is ſo deſirable as this: God in us, and the very perfection of goſpel holineſs. No man can be thoroughly bleſſed till this unmixed love of God purifies his heart and fills his whole ſoul.

In all I did all day, God was my life, my joy and my ſtrength. His love was as fire within me. I never felt ſuch a burning in my heart before. O Jeſus, what haſt thou done for me!

* I ſaw this day on a very trifling occaſion, the neceſſity of having ſupernatural light, and a witneſs from God in all things, even of the common affairs of life, that I pleaſe him. Some things occur which ſeem to be in equilibrio, ſo that one may reaſon for hours, and not be able to turn the ſcale. O may I never want light

from God, whereby I may clearly discern what I ought to do, and what avoid! And O let me have thy strength also, or the light that is in me will be turned to darkness; for alas, I often see my way but am lame, or drag on heavily!

Happy the man who gives up all for Christ. Who having discovered, that the favour and enjoyment of God is the *pearl of great price*, sells all earthly loves, and longs that he may buy, ——freely receive the unspeakable gift of God.

* "Soon after ten, I lay down but could not sleep, through a deep and comfortable sense of the love of Christ. His Spirit rested upon me and made my heart flame with love to *my God, and my all.* It never entered into my heart to conceive the loving him with all the heart, till he revealed it to me by his Spirit.

Throughout the whole of my progress, I feel that Satan is my enemy, but Jesus is my friend. I fear not then: my Lord will save me from every evil work, and preserve me to his heavenly kingdom.

The fire of divine love burned incessantly in my soul. Yet I perceive I must still wear some of the marks of my captivity, namely sickness, infirmity and death. My soul would fain fly up to God, but I am yet detained. I conversed with some eminent Christians, and Jesus fulfilled his word, being with us of a truth.

This day was as yesterday, and much more abundantly. Indeed I can declare how greatly the

the Lord abaſed my ſoul, and broke me as it were in pieces. I could not perceive, that any ſin had place in me; but I wait for a ſtronger evidence that I am made pure in heart. O God, ſhew me what by grace I am. Shew me if there be pride, anger or unbelief in my heart. Jeſus, Son of the living God, ſend down the *Holy Ghoſt* from the Father, to bear me witneſs, and to ſhine upon thine own work. Humble and prove, but ſtrengthen and comfort me too. I am thine. There is not one doubt in my heart thou wilt ſave me for ever. I ſing praiſes! *Te Deum* is ſweet to me; ſo is *the Magnificate*, and the *Nunc Dimittis*. O what has God wrought for me! Jeſus thou art my ſtrength and righteouſneſs! I am ſafe in thee, thou art my rock! Salvation is unto me for walls and bulwarks.

Having preached on, *obtained promiſes*, and having met the ſociety, I retired about ten: it was a feſtal day to my ſoul. I do feel from experience and ſcripture, that God has indeed changed my heart, and deſtroyed the works of the devil. My heart cried for humility and love; the whole mind of Chriſt.

The love of God ſtill increaſed more abundantly than ever; the fire burned vehemently within me. I ſaw more clearly, that God had confirmed me in his favour; and that all was quietneſs and aſſurance for ever. I am aſtoniſhed at the gift of God, and am willing if it pleaſ-

eth him to be hated of all nations for his name-ſake. I will ſing of mercy and judgment.

" This day I was ſorely tempted. Lord Jeſus, thou knoweſt what my temptations are. I would rather die than deny thee by ſinning againſt thee. Thou ſeeſt my ſimple heart. O guard and cover my head. My enemies are many, ſubtle, and powerful, and malicious; but thou art greater than them all. O God, thou art my friend, and ſtrong helper, I will truſt, and not be afraid."

" I ſenſibly felt the Lord impreſſing his image on my ſoul. O perfect love! 'Tis all in all in religion. I want it above every thing, even this fulneſs of God in Chriſt."

" The Lord gives me to drink of his love as out of a river. All things work together for my good. May every one that is godly, praiſe him for this, and truſt in his name for ever!

" I took to my bed through violence of pain in my head, and other ſymptoms of a fever. I reſigned myſelf to God, and was unmoved. I wept with gratitude to my good God. My fever ſoon abated, and in the night I got reſt. So graciouſly does he deal with me!"

* " At the Lord's table, I had not only a clear witneſs that all was forgiven me; but likewiſe ſtrong aſſurance, that God had purified my heart by faith. My ſoul was deeply affected with his love. The bleſſed Jeſus is preſent with, and precious to me. O let my ſoul adore the Lord, and

and tell of his works with gladneſs. Let this be written for the generations to come."

* I wept with a ſenſe of the goodneſs of God to me, and found all my dependance is on Chriſt. Chriſt alone! He makes me to rejoice in his ſalvation. His blood, and not my holineſs, or uſefulneſs is the only cauſe of my acceptance, and final juſtification. O who can bear praiſe, and rejoice in contempt? Only he that is fully crucified with Chriſt. This is my aim, to burn and flame with pure love to God. Nothing leſs than the full enjoyment of him ſhall ever ſatisfy me. Thy preſence makes my heaven. O praiſe the Lord ye ſervants of the Lord, all ye that do his pleaſure! Why am I not loſt in aſtoniſhment and love! O the goodneſs and condeſcenſion of the bleſſed Jeſus!

"I was this day extremely ill in body; there was a burning all over my fleſh. But God was the reſt and life of my ſoul; who, notwithſtanding my ſickneſs, enabled me to continue in prayer and reading his word; yea, there was a burning of love in my heart. O may I ſink into this boundleſs ſea, and loſe myſelf in God!

"This afternoon, taking a view of my whole life, from my infancy, the manner of bringing me up, &c. I could not but admire and adore with weeping, the goodneſs of God for his dealings with me. I was an ignorant poor ſinner; having no knowledge of God, and little of this world. But the Lord looked upon me, and ſaid

unto me *live!* My ſoul doth praiſe and magnify his name for ever! O for an enlarged heart! Jeſus thou art my ſtrength.

" * I believe great things are at hand for me. This was one of my beſt days, nothing will ſatisfy me till *John* xiv. 23. is more fully than ever fulfilled in me: *And my Father will love him, and we will come unto him, and make our abode with him.* Jeſus ſaith *I come quickly.* Lord Jeſus come! My ſoul burns with deſire. I pant for the living God. O ſtrengthen me to do always the things that pleaſe Thee! I believe thou wilt fully and finally ſave me.

" O what a myſtery is the love of Chriſt! How ſweet a banquet! How delicious a wine! Lord thou haſt raviſhed me with thy love! Death is now ſweet to me; and eternity affords me a moſt bleſſed and glorious hope. O what has God done for me! Holy Lord, accept of my heartieſt praiſe, and the moſt perfect love that I at preſent can give."

* " Both my body and ſoul were affected, with the great power of God reſting upon me this Day. My whole nature bowed before the preſent deity; and his high praiſes were in my mouth. He ſaid unto my ſoul, " Thou art made whole." " I replied, Lord, I believe."

" In the midſt of a variety of critical circumſtances, my conſcience was kept pure. *He that walketh uprightly, walketh ſurely.* And *What can harm*

harm you if ye be followers of that which is good?

* " My ſoul longs for fuller union with God; for more of the root and fruit of holineſs, faith, and love. O let me lean on thy breaſt, and kiſs thy feet. Keep me, my Lord, in thy boſom.

" All day my cup ran over. I came to my room both wet and weary and lay down happy. My ſpirit ſtill magnifies the Lord. I reſt in him. He giveth his beloved reſt.

* " To rejoice evermore, is my portion under the ſun. My heart diſſolves with the goodneſs of God. Truly thou art unto me *a place of broad rivers*, Iſa. xxxiii. Bleſſed be the Father, Son, and Holy Ghoſt! A ſtranger intermeddleth not with the happineſs which I feel! The half cannot be told. O, it is heaven upon earth! After ſeveral exerciſes of faith, love and prayer, I lay down in peace. My heart is full; and yet

' A point my good, a drop my ſtore,
' Eager I aſk, and pant for more.'

" O how ſweet is it to retire from the world; yea, even from converſe with the holieſt Chriſtians, to wait upon God alone; and to get cloſer acquaintance with the bleſſed Jeſus. Happy the man that can go to God at any time, praying to him with faith and fervency. My God, all my ſoul cries aloud for more of thy light and love. Manifeſt thyſelf more fully within me!"

" Lord

" Lord, I know not that there is any one living, that has greater cauſe to love, and ſerve thee in truth, than myſelf; for thy ways of love towards me, have been, and ſtill are very wonderful. O how many ſins haſt thou forgiven me? How many ſnares of the devil haſt thou broken, and delivered me from? How many pains and afflictions haſt thou ſupported me under? How many fears and ſorrows haſt thou from time to time, baniſhed from my heart? Thou haſt given me alſo of thy gifts; and with reverence I ſpeak it, thou haſt given me thy grace. Thou haſt ſent me to preach thy word, and given me favour in the eyes of the people; neither have I ſpent my ſtrength in vain. I believe Lord thou haſt given me thyſelf, and that thou wilt give me in, and with thee, both grace and glory!"

* " I retired to faſt; and poured out my heart for my own ſoul, for the church of God, and for mankind in general; that God would reform the whole world. Days of faſting become ſweet to me. I find more and more delight in them. But by grace I am ſaved. Jeſus is my righteouſneſs. Thro' faith in his blood, I offer myſelf, and all I do to him. The favour of God I obtained by his death; the image of God is ſtamped upon my heart by his Spirit; and thro' his interceſſion, I obtain everlaſting life. And yet will he reward every man according to his works."

I was

" I was this day ſenſibly convinced of the danger of following impulſes of any kind, unleſs ſupported by the expreſs authority of ſcripture. Nature and *Satan*, ſuggeſt a variety of things, which having a ſhew of truth and goodneſs, often lead perſons into extravagance and error. It ſeems however a ſure rule, that whatſoever promotes or increaſes purity and meekneſs, love towards God, and our neighbour, muſt be from heaven. And whatſoever does not tend to this, ought to be rejected. But O what need is there here, of ſpiritual diſcernment, to diſtinguiſh between the real graces of the *Holy Ghoſt*, and the counterfeit appearances of the devil, and ſelf-love! God of truth, and of love, lead and eſtabliſh my ſoul in the paths of juſtice, mercy, truth, and humility. Make me of a quick underſtanding in thy fear; nor leave me a moment to my own wiſdom, or ſtrength. My help cometh from the Lord, who made heaven and earth. Praiſe the Lord O my ſoul!

" I adore thee, O my God, that thou haſt made it lawful for me to pray to thee. Oh, how great is thy condeſcenſion to regard ſuch a poor creature as me! I will extol thy goodneſs, O Lord, my king."

" All day long my heart burned with the love of God. My deſires were unutterable; but he who knows the mind of the Spirit, will grant me all my petitions."

" I had

" I had cloſe trials: but the conſolations of God were ſo many, and ſo ſtrong, that I was borne above them. My body and ſoul were exceedingly ſtrengthened by the divine grace. The *baptiſm of fire* I experience more than ever. But ſtill I am a poor creature.

" O how ſoon will this dream of life be ended! Lord, I long to ſee thee as thou art. Give me patience, gracious Lord.

* " For about two hours in my room, I found ſuch communion with God, as my pen cannot write: no, it is beyond the power of words to deſcribe the happineſs which I felt. Alas! that men ſhould be ſo ungrateful to God, and ſuch enemies to their own ſoul, as not to ſeek happineſs in Jeſus. O the delight of a ſoul fully united to God!"

" At his table, the Lord met me this day, in a wonderful manner. My whole frame was ſo affected and overpowered, that I was ready to reſign my ſoul into his hands.

" I was ſtill more deeply ſenſible of God's preſence. My deſire was ſo ſtrong, that it even pained my breaſt exceedingly. Indeed I cannot tell what I then felt. It was the work of God; but he knows in what manner, and degree. The fire ſpread; the light ſhined; and the power wrought: in ſhort, *God within me lived!* Sing a new ſong, O my ſoul; ſing with a mighty voice. Proclaim to angels and men, the goodneſs of the Lord.

Lord. Jeſus help me to praiſe thee yet more and more!"

"I met with ſeveral trials to-day, but it was given me to bear them chearfully, and to praiſe the Lord, who has given me integrity of heart, and ſimplicity of intention, in all my ways. Lord I love thee. I will praiſe thy name yet more, even for ever and ever!"

"O how plain is it, that God reveals to babes, thoſe gracious things which are hid from the wiſe and prudent; ſo doth he magnify his mercy, and ſtain the pride of human glory. In my cloſet I wept much, that I may be more filled with God than ever."

"I thirſted and prayed this day to be with him. My whole ſoul was in a flame for God. O for more faith, to ſee him continually!"

"Lord, I am ſorely tempted, but thou comforteſt me. I am happy in thy love. Still open thy kingdom more fully and powerfully *within* me."

"In all things I come ſhort; but I have the teſtimony of a good conſcience."

*"I ſtand as in the preſence of God. The awe of God I feel reſts upon my ſoul. O how dreadful, and yet how joyful is this place! Lord Jeſu, thou art *Immanuel*, God with *me!*

"I mourned for the ſins of the people, and found a willingneſs even to lay down my life, if that would ſave them from hell. Many wept, and trembled. O the depths of love in God!"

"I felt

"I felt this day an ardent desire to suffer for his name-sake, tho' I am conscious of my own weaknesses."

"Being much disturbed by dreams, I rose early, and called upon God. I continued reading, praying, and weeping, till seven in the evening. I was mollified, and deeply humbled. My soul adored *Immanuel*, and desired to die, rather than offend him. O Holy Ghost, abide with, and in me for ever! A short sentence which occurred this day in reading, and which I made the subject of discourse, deeply affected me; namely.

אלהים אתה אלי

"O God, thou art my God. Blessed be thy Majesty, and exalted be thy name. Let the earth and heavens praise and proclaim thy greatness and glory. Jesus, I love and adore thee! My soul's delight is in thee!

"I was told of some who talked evil of me. I prayed for myself, and for them, and truly the love of God was as a mighty fire in my soul. O what a heaven is this!

"Altho' love and joy lived and flowed in me, yet I wept and made supplication, being strongly tempted by the devil. Ah Lord. Thou knowest my state and trials. My desire is before thee, and my groanings are not hid from thee. Hast not thou made me pure, and sealed me thine for ever! Shine on thy work, and bear thy witness with

with my heart. Suffer not thy ſervant to be of a doubtful mind."

" I ſee, that I ought to be much in prayer for the *Holy Ghoſt*. I plainly perceive that to be taught by him for one hour, is more profitable to the ſoul than many days reading."

" I ſpent ſeveral hours in private, begging of God to enable me to fulfil the law of love. I feel ſo as I cannot write, the extent of Chriſtian obedience. How deep, how wide!"

" Deliver me O Lord from the ſtrife of tongues, and from the ungodly, who are a ſword of thine. I found in retirement this day ſore ſtruggles, and deep conſolation."

* " O how great is the profit of ſimple prayer, and diligent reading of the holy ſcriptures? They are I find, of ſingular ſervice to me. My ſoul is calmed, ſweetened, melted, invigorated, and ſenſibly ſtrengthened in the exerciſe of theſe holy duties. I weep and pray, and give thanks: yet ſtill, I want deeper repentance, and much more humility. I would be penetrated with the ſenſe of *my own* helpleſſneſs; and I do not find power equal to my will. I live however by faith, and find God unſpeakably, and continually preſent."

" My ſoul was ſolidly happy, and longing for humility this day. I deſire to be ſimple, and filled more abundantly with love to God and my neighbour."

" I never

" I never felt such gratitude to God, as I did this day, for bringing me from the idolatry of the *Romish* church. My heart was grieved in reading some of their horrid doctrines * about saints, and images. O God, thou hast done this for me; and thou hast done many thousand things beside for me; and now I beseech thee do this for me, give me an humble, thankful and penitent heart.

" This was a feast, and a fast day to my soul. All the ordinances of God are exceeding precious and profitable to me.

" I was all day deeply engaged with God: wept much, and prayed earnestly, yet I had not much joy. I had a full and firm confidence that he would fulfil his word of promise to my soul. My weakness can do nothing without thy power. I lay hold on thy strength, and offer myself to thy holy will. O let me glorify thee, as well by *suffering* as by *doing*.

" This morning I met with a woman where I breakfasted, who was exceeding happy in God. A few weeks ago I met her in the same place, but she was then utterly dead and careless. I then spoke plainly to her, and at parting, after prayer, said " I pray God you may never rest till you rest in Christ." The words were applied to her heart, and her burden increased every day, so that she was

* He was about this time, employed partly in reading Bishop *Usher*'s famous disputation with the *Jesuits* in *Ireland*. And of this book he says, 'I cannot think that a papist who has learning 'and the fear of God, can, after reading it, remain in the er-'rors of *Popery*.'

was brought almoſt to black deſpair, when God revealed his love in her heart. She could now ſcarce tell it thro' weeping. O what a God is the God of the Chriſtians!"

Jan. 1758, *Sund.* 1. We met at four, and after prayer I preached on Pſal. xc. 12. We had the good Mr. ——— at the chapel, whoſe humility and fervour, more than compenſated for the irregularity of his ſermon. I have had much more happineſs on other days, than on this ſabbath, tho' not more ſincerity and reſignation. I feel my weakneſs and confeſs my ignorance, and implore the wiſdom and power of God.

" After being ſome hours in my room, the fire from heaven went through me, and I could praiſe the Lord continually, for his goodneſs to me. I find ſuch an impreſſion of his power and love, as cannot be expreſſed in words.

* " This whole ſabbath was both *a delight and honourable* to me. Such revelations of God's goodneſs; ſuch manifeſtations of his Spirit, and ſuch operations of his love, I never felt. My very outward man was affected and refreſhed. It cannot be declared what I then felt. Oh there is much in theſe words, *Ye ſhall be baptiſed with the Holy Ghoſt and with fire.* Whatſoever I did, the Lord made it to proſper. O holy Father, let all the hoſts of heaven praiſe and adore thy name!

" God is love. This is the foundation of all my hopes. I feel much ſhame, becauſe of my infirmities;

infirmities; but I have alſo ſweet conſolations.

" I was ſeized with a violent pain in my ſtomach, and was exceeding ill; however by the mercy and power of God, I went through the duties of the day with delight, and could thank God for pain, ſo as I never could before.

" As I read my *Greek* teſtament this morning, my ſoul magnified the Lord for the deſcription, and progreſs of his work, contained in the acts of the apoſtles. And while I am now writing, my ſoul is ſo cheared with the *fire* of love, as I cannot deſcribe, unleſs to ſuch as experience the ſame.

" Lord, I have not publickly preached for thee this day, but I have had many bleſſings from thee, and mine heart has been in thy work. I beſeech thee bleſs the labours of thy more faithful ſervants, whom I have heard.

* " I have great cauſe to praiſe God, that I am free from worldly care. Surely I was appointed to this work in which I am engaged. O that I may obtain mercy of the Lord, to be found faithful! O Jeſus, plead thou my cauſe in the heavens, and fill me with thy grace here upon earth. All my hope of heaven ſtands in thee! O ſhew me, if there be ought in me which thou abhorreſt? And let me hear thee ſay, " Thou art all fair, my love, there is no ſpot in thee."

O that I could love and obey, as faſt as I learn. Truth appears to me every day with new luſtre:

new

new ſprings are opened, and the beſt wine kept until laſt.

Sunday 19. After aſking help from God, I preached my farewel ſermon (farewel indeed; It was the laſt he preached in *London*, and the laſt day of his being there) at the Foundery, from *Acts* xx. 32. *And now, brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.* And in the evening, I bid them farewel at the chapel in *Weſt-ſtreet*, from *Col.* ii. 6. *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him.* In all the duties of the day, public and private, God was exceeding gracious to me. I believe I never felt ſuch ſtrength of love. I was in truth *ſick of love.* I could not ſufficiently praiſe him. All words come far ſhort of what I felt. Lord, thou haſt given me much favour in the eyes of this people. They ſhew it by words and deeds; yea prayers and tears! Reward them a thouſand fold. Bring me ſafe to *Briſtol*, that there I may ſhew forth the praiſes of the Lord, and declare thy righteouſneſs, and thy ſalvation. Amen, Lord Jeſus.

Monday 20. After prayer with our family, I ſet out in the machine. I read my *Hebrew pſalter*, and *the Chriſtian pattern.* I found great tranquility of mind, and my ſpirit was refreſhed with the goodneſs of God. I converſed with three gentlemen, my companions in the coach,

on

on divine ſubjects. I prayed earneſtly to God before I ſet out, that my fellow travellers might not ſwear or curſe, and the Lord heard me; for ſo it was; they rather approved of ſcripture ſubjects and ſtudies. O the joy of a good conſcience! And the reſt which the ſoul finds in the love of God. The Lord ſupplies the abſence of friends, and all things that are dear to us. His preſence makes our paradiſe. It is not *where* but what we are, which is the great matter.

Thurſday 23. At *Briſtol*, I met Mr. W. T. under whoſe preaching (as has been related) God gave me the clear witneſs of his forgiving love. Our meeting was for the better. *As iron ſharpneth iron, ſo doth the countenance of a man his friend.* We remembered the years of the right hand of the moſt high; and how the Lord filled our mouths with laughter, when he brought back our captivity. Lord bleſs this man, and make him faithful in all things! And now that I am come to this city to preach the goſpel of the kingdom, and ſpend my life and ſtrength in thy ſervice; aſſiſt me O Lord, and make thy goodneſs known to me. Give me wiſdom and ſtrength, O help me Lord Jeſus, to glorify thy name. Amen.

I read through to day, the epiſtle of St. James. And I do not wonder that the proud, the ſenſual, and the lovers of the world, yea all the ungodly of the earth, ſhould find fault with it. In prayer with the family, the ſpirit was poured out from

from on high upon us, and great grace reſted upon us all.

" After prayer this morning, I began and read through, in *Greek* and *Latin* the 2d. Epiſtle to *Timothy*, and found much inſtruction, and reproof for my ſoul. O what a man ought a miniſter to be! How holy, and how wiſe! What courage, zeal, patience and temperance, are neceſſary for him in an eſpecial manner in order to give account of himſelf and others to God with joy."

" Preaching on 1 *John* iv. 18. My mind was more clearly enlightened than ever, to ſee that *perfect love is Chriſtian perfection.* By ſimple, but powerful faith, I deſire to attain it; and to live and grow in this love, till my ſpirit returns to God."

With ſuch deſires, and in ſuch meditations as theſe did he ſpent his days and nights, longing and ſighing for the ſight of God continually; and in his prayers, the violence of his affections, did not a little increaſe the weakneſs of his body.

The End of the *Eleventh* VOLUME.

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